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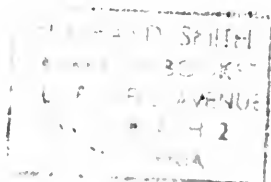
UTOPIA ACCORDING TO MOSES

M·D·R·WILLINK, S·TH



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UTOPIA ACCORDING TO MOSES

*A STUDY IN THE SOCIAL TEACHING
OF THE OLD TESTAMENT*

BY
M. D. R. WILLINK, S.TH.

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UTOPIA ACCORDING TO MOSES

I

OF UTOPIAS

“WHAT strikes me most about Utopia,” said Michael, closing a book with a slam, “is, what a deadly dull place it would have been to live in, and I think More himself would have been as bored as any one there.”

There was evidently a discourse coming, and I settled myself for my usual post of more or less intelligent listener.

Michael Davidson is something of a theological student, and when he has any new ideas he inflicts them on me. As he had been away in training for some time I expected the pent-up floods of several months to descend upon my head, and presently they came.

“I’ve been talking to one of the fellows in training with me,” he said. “He’s a tremendous communist, and talks about the awful inequalities of our present system; one set of people eating their hearts out for the lack of chances that others are too careless to use, and he declares the only remedy is communism, which will ensure everybody having a fair chance. Now, I read More’s ‘Utopia,’ and find in the first part the same indictment of the state of affairs in his day, and the same remedy of communism worked out to its logical conclusion in

Part II! Personally I think the remedy would be a good deal worse than the disease. I shall lend it to Perceval and ask him how he would like to have to get leave every time he wanted to go for a walk."

"But surely More doesn't say that."

"Doesn't he? Look here." There was a shuffling of pages. "Here you are. 'If any be desirous to walk abroad in the fields or in the country, obtaining the goodwill of his father and the consent of his wife, he is not prohibited.' They knew he would have to come back for his next meal or go without. He couldn't go into a pub and get some bread and cheese because there were no pubs, no Lyons, no nothing, and nobody would give you anything unless you were guaranteed to have done a certain amount of work morning and afternoon. 'Now you see how little liberty they have to be idle,' says the virtuous Sir Thomas."

"No idle rich," said I.

"No idle anybody," said Michael, "and a body of syphograunts to 'see that no one sit idle: but that every man apply his craft with earnest diligence.' That will do nicely for Perceval, he has been groaning among other things about speeding up in the factories."

"He would say that no one would want speeding up there, they would be working for the State and their own proper development."

"Well, now, just listen to a Utopian day. Nine hours work. More calls it six, but as it is divided into six hours before and three after noon I think there must be a defect in his arithmetic somewhere. Then there are lectures before you begin work which all well-disposed persons are in the habit of attending unless they feel they are not sufficiently brainy, and in that case they are allowed to put in a little extra time at their trade instead. And in the intervals there is universal military training. Your spare time you are allowed to employ as you like, so long as it is in something improving, and after

supper you are allowed an hour to 'play' in before you go to bed at eight. You are supposed to 'play' at gardening in summer and chess with variations in winter. No sports, you see. More doesn't approve of hunting. If you want a day's rabbit shooting you would have to get a criminal conviction for travelling by yourself without a permit, as they put hunting, and all the other things free citizens could not be got to do, on to the slaves. Hunting is bad for the morals of a citizen as being 'the vilest and most abject part of butchery,' so it can only be done by people who have shown that they have no morals to be hurt."

"And you say that travelling without a ticket shows that you have no morals to be hurt."

"Not without a ticket, without a permit and a party. No one is allowed to leave his own neighbourhood without the permission of the authorities, and then only if he can make up a party. If you can, then they give you a permit saying how long you may stay away. But it is not by any means what you might call a holiday. You have to put in your regular hours of work wherever you are so as to earn your keep. If you go without a permit you are brought back and punished, if you do it again you become a slave. Though why any one should want to go and see other cities when we are carefully told they are all alike, I don't know. Anything to break the monotony, I suppose."

"You seem to be very much down on Utopia. Why should it be monotonous?"

"First of all, all the cities were built on the same plan, with 'fair broad streets' as wide as Paternoster Row, with four hospitals outside and thirteen churches in, and a communal restaurant for every thirty houses. Then everybody dressed alike in a sort of Jaeger flannel and leather uniform warranted to last seven years, and the women weren't allowed any changes of fashion either. Every one did the same kind of work. They kindly do not object to your learning more than one trade if you want to, but if

you don't want to learn your father's trade you have to move into another family. More allows men the choice between building, blacksmithing, and carpentering, and I suppose after Raphael Hythloday taught them, printing, unless that was a pastime. The women do spinning and weave the Jaeger flannel, and take turns in the communal cooking. Everybody takes a turn on the land too. That's quite a good notion. Apparently, however, he allows no artistic work of any kind, which is a great oversight in a man who knew Holbein and the Renaissance. He does allow music, but I don't know when they are going to find time for it."

"I suppose you could get up early?"

"Not you. Everybody goes to bed at eight for eight hours, no burning the State's midnight oil. And then, as I said, they have the 'solemn custom' of lectures at some unearthly hour and you are supposed to go if you are an ordinary person, and compelled to go if you belong to the learned class. By the way, you mayn't choose a learned career for yourself. You are chosen to it by 'secret election of the syphograunts,' and if you don't come up to your early promise you are 'put back forthwith into the company of artificers.'

"It seems to me that you secure a definite standard of comfort at a cost of all your liberty. You may not walk, live, work or dress as you like. You all go to the communal kitchen for meals, and there the seats are regulated by law; old and young sit alternately, so that the young shall behave properly and not talk nonsense; what happens if you are merely middle-aged is not stated. And you can't even hold your tongue, because it is the duty of the old men to draw you out. I hate being 'drawn out' by good old men."

"I never knew you need it," I murmured.

"Oh, you don't count. They never want to talk about what I am interested in. We shouldn't even be able to have the mercy of a quiet talk like this without some one coming pushing in. All the houses

have swing doors, and any one can go in anywhere 'because there is nothing in the houses that is private or any man's own.' Perceval says you would have 'privacy in common' in a communist State; but More says otherwise. You are to be 'in the present sight and under the eyes of every man' all the time, so that you have to behave properly. You are allowed gardens of your own, but when you all change houses by lot every ten years what is the good of a garden if you have to leave it to be spoilt by some one else just as you have got it right?

"Everything is in common, that means all the houses furnished much alike, with no scope for individual taste; probably if you thought a chair in the house you were visiting more comfortable than your own you might carry it off, it wouldn't belong to any one, you see. Then if there is 'nothing of a man's own' it means that you can never save up to give anything to any one. You have nothing to save, you can't deny yourself to give, and the other person is not allowed to have. Yet, as Caliban said, 'thought is free' more or less. You may be a monotheist or a polytheist, but you have to call the object of your worship Mithra, and believe in the immortality of the soul and in future rewards and punishments on pain of losing your vote."

"Then you don't have a communist religion."

"Well, More's efforts at comparative religion are a little quaint. I suppose there was no such thing in his day. Still he has to do his best for an intelligent people like the Utopians. And as he can't do better he starts them with bishops and priests, and even admits women to the priesthood if they are old enough. How they manage to represent all the opinions allowed he does not explain, but they have to conduct an interdenominational service twice a month on the first and last days."

"Nothing too much there anyhow."

"No; and not a very long service either. The men sit on one side and the women on the other, and

they sing some hymns and say some interdenominational prayers in very general terms. He doesn't venture on the outline of an interdenominational sermon. Then they go home and spend the rest of the day in 'plays and exercises of chivalry,' in other words, military training.

"That is apparently all the definitely religious work of his priests. The rest of their time is given to the education of the young, and as there are only thirteen of them in each town they probably have their hands full."

"And is that all?"

"Oh, there's plenty more. For instance, their ideas on war, in which they make a speciality of winning by 'craft and deceit' rather than put their own precious skins in jeopardy."

"But surely there are some good points."

"Lots, but it is the everyday things that you have to live with, and it is More's account of those that makes me sure that neither Perceval nor I would like to live in Utopia. And what is the use of a Utopia that no one wants to live in?"

"What sort of a Utopia would you like to live in? Plato's?"

"That would be worse."

"Why worse?"

"Well, More does give fair-play all round. Universal education, universal productive work, universal military training, and everybody has a chance of being chosen syphograunt and having a share in the government.

"Plato divides his State into two unequal parts: one, containing all the Grade I. men and women, has the education, the military training and the government; the remaining seven-eighths or what not, which means everybody not Grade I. in body and brains, has all the productive work and none of the other. Now, I'm quite willing to believe that all those people who admire the Republic so much would have been in the Guardian class, and enjoyed the education they praise so much; I, being fairly

sure of a place in the second class, would strongly object to my lot, which would be all productive work and no education.

"And there is another thing.

"I cannot believe that those ideals of community of goods and private property would ever get people out of the way of 'having' any more than free and open seats will get them out of having 'my seat' in church."

"There we come to the root of it. What you want is a Utopia where you can keep to your private property."

"That is exactly it. And that is why I think Moses' Utopia is better than the others. He had some consideration for the possibilities of human nature, and didn't over-regulate it."

"What do you call Moses' Utopia?"

"The Law. Did it never strike you that the Law is one of the most carefully worked-out Utopias that we have? It starts with certain statements about man's nature. Then Utopia is described, then the nation is brought to the Utopia country."

"And Utopia does not emerge."

"No; the conditions were not fulfilled, but ever after you find the prophets seeing the same vision and adding details."

"I thought it was held now that the prophets saw it first and the Law codified it, possibly at the same time as Plato saw his visions."

"For purposes of argument I want a Moses who saw in the mount the pattern of the ideal State, so I am an impenitent conservative just now, like that verger who used to show Queen Bertha's tomb at Canterbury. 'They says now that she's buried somewhere else, but I say, till they finds her let her rest here.' I'll talk about Moses ben Amram, and you can take it as meaning Messrs. J. E. D. & P. Moses, Unlimited. It will come to the same thing. He or they wrote by far the most liveable Utopia. I'd sooner live in that, or in England now, with all her faults, than in a more philosophically perfect State."

“ Under an elaborate code involving all the relations of human life ? ”

“ Did you ever read it ? Some day, when I have time to spare, I’m going to make a calculation concerning the bye-laws of some of the London parks or buses. I have a suspicion that they are as long as the Law of Holiness. If you think of it we live under a fairly elaborate code ourselves, only we don’t find it out. The Insurance Act alone is as long as the Book of the Covenant. I don’t suppose the Israelites found it any more of a burden than we do.

“ Now, I think there are some strong points in that Utopia that make it stand out above the others. First its care about the family. That is really the strongest bond in holding a society together. Take the three peoples that have come down from the greatest antiquity, to our own day. China, India, and the Jews. They have been through all manner of national and political vicissitudes, and still remain as distinct societies, and all three lay stress on the family as a unit in itself. In both India and China there is great insistence on morality in at least one sex, and in Jewish Law the standard for both sexes is equal. Now, if you look at some of the great civilizations that have passed away it is at least noteworthy that there had been some disintegration of the family and loosening of moral bonds whether from carelessness or in the name of religion. So it’s open to argument that if you take the State as a chemical compound, the family and not the individual is the most essential ingredient for its stability ; and if you make the individual the unit and do away with the family you risk having only an unstable mixture instead of a compound. A real family is a compound, and the kind of compound in which is solved the problem of the socialist state—who is going to do the unpopular jobs.”

“ Solves it satisfactorily from your point of view, as it is generally the women who have to do the cleaning up after the men.”

“How very badly you must have brought up your brothers. I always have to do boots, coals, and knives in an emergency. But you know what I mean. If you want to make the State a big family in which every one will do their share of the dirty work as a matter of course, you must train the family spirit in its natural environment, and that will hold the nation together better than any amount of committees and departments. That is what Moses provided in his Utopia, and certainly there is a kind of chemical affinity among the Jews that has kept them a nation in spite of all their troubles for about three thousand years. Then there is another thing that would make it a desirable place to live in. He thoroughly realized the need of plenty of holidays and fun.”

“I had never looked on the Law before as providing fun.”

“Well, *doesn't* it? Both the other writers refuse to let their Utopians travel without all manner of formalities. Moses arranges that every one shall have a holiday three times a year and go away for a week or ten days. Then he gives a year's holiday in seven, one day's holiday in seven, and new moon festivities as well, nearly another fortnight.”

“I thought unmitigated saints' days were one of the drawbacks to the Middle Ages.”

“Exactly, two or three a week. But what do we have now? Sundays, and generally half-day Saturday, Bank holidays, and in addition anything from six weeks to a fortnight. I think if you count it up you will find Moses comes to about the same. And then think what an institution we are making of our summer schools. Moses was the man who invented them, and prescribed them for the whole nation. You can imagine how much fresher our modern Church life would be if, instead of Church Congresses and Swanwicks and Keswicks for the few, all the country clergy, and all the slum ones too, with their churchwardens and congregations came even once a year to a big religious festival where they would

have possibilities for meeting new people and hearing new ideas. A series of big camps—say, with tents for all kinds of views where you might go and hear all the people you disagreed with at first hand, and find out how nice they were.

Deut. 14 :
22-29.

“ But Moses didn’t send them only for edification, they were to enjoy themselves, and he fully realizes the share of a good dinner in starting the enjoyment. Plato talks about the happiness of the State, but I hardly think he would have thought such a homely way of securing it as by putting people to enjoy themselves suitable for a philosopher.”

“ It never struck me before that Moses did.”

Deut. 16 :
11, 14, 15 ;
12: 7.

“ He did though. When St. Paul says, ‘ Rejoice in the Lord alway, and again I say rejoice,’ he was only quoting the Old Testament. Moses tells them to be ‘ altogether joyful ’ and to ‘ rejoice in all they put their hands to.’ And I don’t think he meant it in a cathedral-garden-party-in-the-cloisters fashion either, but good, thorough flesh-and-blood enjoying yourself—like a Lancashire Parish Tea, if you want the ecclesiastical element tucked in.”

“ Anything else ? ”

“ Yes ; he provides for private property, and entails it strictly.”

“ I wondered when that would come.”

“ This is the way it appeals to me. I quite think that in the reconstruction of our Christian life after the war some of us may be called to voluntary poverty. That’s all right so long as it is voluntary and for love. Do you remember what Sabatier said about the difference between the poverty of Francis and that of Dominic ? ”

“ Something to the effect that Francis embraced it in his fervent love to Christ, and Dominic adopted it as a useful method of Church work.”

“ About that. Now, if you have not got any possessions you can’t give them up, you have nothing to give, you have nothing to deny yourself so that you may give to a cause.”

“ You might deny yourself for the cause of the State.”

“Some people might, but general accounts both of the war and before go rather to show that in the matter of money everybody seems to think that they are at liberty to get what they can out of the State rather than to give it. Look at wages, look at the difficulty of stopping waste on Government jobs. What is £5 to the State? But if you save it out of your own luxuries or necessities it will keep a bed in a hospital in the mission field, or the Church Army will set up a family for life on it. So Moses guarded private property and emphasized giving. At the same time he made dispositions so that nobody should become over-rich or unduly poor, and that the poor man should have periodical chances of a fresh start.

“You see, the spirit of ‘having,’ of ‘me’ and ‘mine’ is not done away when you have got rid of material private property. (I believe it *may* make some people more ready to succumb to temptation. Was not money a special temptation to the Spartans?) Did not the monks in the Egyptian Laurus boast of having a man who could fast two days longer than any one in the neighbourhood, or held some other record in ‘spiritual athletics’? That man had ‘got’ something as much as if he had a whole shelf of cups. Why did St. Luke put the parable of the Pharisee and the Publican next to the story of the Young Ruler? Wasn’t it because, though he was probably less well-to-do than the Publican, the Pharisee was a moral millionaire from his own point of view? So Moses allowed private property under conditions that made men have to work for it and go shares. It seems much the soundest way.”

“And the next thing?”

“There are two next things. First, it was not supposed to be perfect.”

“I thought Utopia was essentially the idea of the perfect State.”

“Is perfection a state of finished development or of growth? Fancy living under conditions too perfect to be altered! To have arrived at the end of things!

I suppose, though, because they aim at perfection, all real Utopias are more or less prophetic though they are not altogether meant to be. Our educationalists draw from Plato every day, and we are still learning wisdom from More, or at all events following out his suggestions."

"Yes, with the communal kitchens, and universal education."

"And universal work too—Lord Leverhulme's six hours' day. And it would be quite a good idea with modifications and a little more variety in the kind of work."

"And he anticipates those who are asking that women may be in orders too—quite in advance of his time and ours."

"In advance of our time mercifully, but I'm not sure about his own. I rather believe some of the great abbesses were in deaconesses' orders and were entitled to a summons to Parliament with the mitred abbots, only they were not supposed to go. But one of his most strikingly original features is that he was the only man in England between Boniface and S.P.G. to think of foreign missions as a duty of Christianity. That was prophetic if you like.

"But both he and Plato prophesied unconsciously; Moses did it deliberately. His Utopia was a preparation for something greater. Israel was to live by law because they were a nation in training for a world destiny. The Law made nothing perfect because it was not meant to. It was the preparation for a final process. Bishop Boyd Carpenter once said that the weak point in so many Utopias is that 'they are obliged to assume that they will find men so absolutely free from the vices of humanity that their theories can be carried out,' whereas we have to deal with the actual selfishness of human nature.

"Now, have you noticed how several recent writers on Utopias have recognized that there is a change of nature required before their ideals can be carried out? There are three books of H. G. Wells that are rather interesting from that point of view. 'When

the *Sleeper Wakes* ' treats of the very un-Utopian condition arrived at in the ordinary course of development. Then, 'In the Days of the Comet,' before a (to his mind) perfect State was ushered in, there was a break of continuity with a change of nature; and in 'A Modern Utopia' it is necessary to set his Utopians in a new planet. It is the same in Conan Doyle's 'Poison Belt.' Monsignor Benson in 'The Dawn of All' seems to think a change of costume may be sufficient, but he postulates a certain amount of conversion too. Most practical experiments tried without the change have been utter failures. New Australia, which I suppose was one of the most honestly tried socialist experiments you could have, came to grief wholly and entirely." *

"But Moses didn't get that break either."

"No. And that was why his Utopia never really got into being. They had probably the best substitute that could be devised, in the break of the generation that died in the wilderness between the civilization of Egypt and the new social system they were to start in Palestine. Then they entered a ready-made land, but without a developed social tradition or vested rights to hamper them. They 'took the labours of the people in possession,' and were supposed to clean the slate of them and start fresh.

"But they failed because of human nature. The break was only symbolical. There was one big symbolic break at the Red Sea, and another at the Jordan, but they went over dry-shod and came out the same at the other side. But Moses was preparing for the real break, and St. Paul and the rest declare that in Christianity we have it; a real death to the old and a real re-birth to the new. And that's the splendid thing about the present time, we can make that break and start afresh."

"Then you would say that the strong point of Moses' Utopia was its realization of human nature?"

"Rather its realization of God. Have you noticed that none of the other Utopia makers seem

* See Note A, New Australia.

to make anything really depend on Him? In Plato's Republic the Delphic Apollo is kindly allowed to decide by what rites the gods shall be worshipped, but Plato settled the theology himself, and practically everything else evolves itself out of teaching the right kind of music. More's Utopians arrived at perfection before they heard of Christianity, and you will find much the same elsewhere. Moses alone realizes a great source of life, the I AM, behind the phenomenal world, which is working to a definite purpose with which men are called to co-operate. And so with him religion is not organized into symmetry with the social scheme, but is the basis on which the social scheme is organized, and one of its most definite features is its recognition of man's fallibility—his 'sin.' He gives a picture of a State organized in right relation to life, its Lord and Source, and all its laws and ordinances are conceived in terms of life. That would be my last point with regard to Moses' Utopia, its taking of God into account as the final determining factor in politics and political economy."

"Do you suppose they saw it like that?"

"I hardly expect they would. They were, we know, a State expectant with a feeling of a future golden age at a time when all other States had their golden age behind them. But I hardly think they could have explained their position logically. They told stories about it, and described it in picture language; but is our way of expression any more adequate? If you try to give a logical outline to the infinite are you not in danger of losing an essential part of it, what the Athanasian Creed would call its 'incomprehensibility'—like trying to get an idea of the Lake District from a Bacon's cycling map? Are we perhaps like the Eskimos, without words to express things which therefore we must 'see' like the prophets, if we are to get an idea of them?"

"I wonder how it would have worked out if Israel had really kept the Law as you talk of it."

"Yes, it would have been wonderful to live under

conditions in which all life, man, animal, and vegetable, was working in conformity with the real laws of life. I should like to have tried it."

"When do you think you could have done so?"

"Judging by history, Utopia being 'Nowhere,' the time to try it would be 'Nowhen,' say after the setting up of Ezekiel's temple."

It was not long after this that Michael rejoined his regiment, and the next thing I heard of him was that he had gone out to Palestine.

* * * * *

It was some months later that I saw Michael again. He had been invalided home, and I saw him in a long chair in the garden.

After the usual inquiries he said: "Do you remember what we were talking about last time?"

"Something about a Utopia in the Old Testament," I said, "one of the many that never really happened."

"Yes," he said; "and I said I'd like to try living in a State organized according to Moses' vision, just to see what it would be like. Well, I've done it, and it was quite as interesting as I thought it would be."

"What *do* you mean?" I said. Michael's injuries were not slight, but so far as I knew they were not supposed to have affected his head.

"I mean," he said, "that I have been spending the best part of a year in the kingdom of Zion, making an exhaustive study of its institutions. Don't be alarmed," he added, as I suppose I moved a little further out of reach, "it's all right. You know I had been a good deal interested in what we talked about, and being in the country kept it in my mind. Then, after I was knocked out, I was unconscious for some time, and they had to keep me under opiates for some time more, and all that time I was living in Zion, interviewing judges and priests, prophets and kings, and seeing the working of the commonwealth. I was quite sorry to come back, as I had made a lot of very good friends and was seeing life under quite new conditions."

"What period of history did you arrive in?"

"To tell you the truth I really don't know. It was after Ezekiel, because it was his temple I saw, and some of his variations on the Law and geography were in effect. But really it was a time that never was, because the Covenant was being properly kept with all the promised results."

"Wasn't it properly kept after Nehemiah?"

"Nehemiah somehow wasn't in view. Books were scarce, but I think they had most of our Old Testament, omitting Ezra, Nehemiah, Haggai, and the first part of Zechariah. The history seemed to have taken a different turn about that time, and there was a prosperous nation with an independent king, and characteristic foreign policy, and everything going just as Moses and the prophets said it would if they kept the Covenant in truth and sincerity."

"And you found it good to live in?"

"Very good. Not only for the spirit which pervaded everything, but because one felt a general pressing towards a goal. It was none of your perfect States with all its growing done and nothing left for it to do but to contemplate the virtue of its ancestors. It was a State definitely educating itself for a future work."

"Like Germany."

"In one sense, yes; in all the other senses, no. There was the definite education for a world purpose, but both the education and the purpose were as different as chalk from cheese."

"And the purpose?"

"There was the feeling that God had promised some great gift to the world, and that Zion was to be the bearer of it. Some of them may have differed about the form it was to take, but most agreed that through them all nations of the earth were to be blessed."

"How did your knowledge of the New Testament fit in with all this?"

"It was very strange. I might go for several days and hardly think of it, and then I would suddenly come upon some need that it filled. But all the time

it seemed as if my tongue was held so that I could not speak of those things. At the same time it helped me to see the trend of certain institutions as the others could not. Thinking things over since, it has been borne in upon me how very much the Law was the preparation for the Gospel and how much we have lost from the failure of Judaism to enter on its inheritance both before and after the Incarnation. And there is another thing. It has come to me that most of us are pretending to live under the New Covenant when we have not even fulfilled the conditions of life under the old. My friend Benaiah would have been round on a visitation to some of those who profess and call themselves Christians if they had presumed to call themselves Zion under his jurisdiction. They would have heard some fairly straight talk."

"Tell me about it all."

"I'd like to if you don't mind listening. I'll tell you what. I cannot write because of my arm. But I'll tell you about it and you shall write it down for me. Which way will you have it, my particular adventures, or an account of the kingdom as a social experiment?"

"Tell me about the social side of things first if you want me to write it down, before you forget the details, then you can tell me the rest later."

So that was the beginning of it, and here follows the account of the Kingdom of Zion, the Utopia according to Moses, visited by Michael Davidson, with some account of his discussions with its inhabitants.

GETTING TO UTOPIA

YOU know I was in a dug-out when a shell landed on top and buried us all, and I was more or less insensible for about a month. When it happened I was just reading your letter alluding to our talk, and saying they had quicker ways with battles in those days. Then something knocked me flat, and, as the novels say, "I knew no more." I was just conscious of a falling sensation—like having gas at the dentist's—and then I suddenly fetched up, with a feeling of being in almost direct contact with something evil.

I opened my eyes and found myself standing in a kind of cloister, by a building, on a bright moonlight night. The moon was just about half full and was shining on a crowd of wild-looking people in a court below me. I stood at the dark side of the building, and a projection hid what was actually going on in front, but there was a choir and a band of strange instruments playing a curious kind of music, and once, in a partial lull, I thought I heard a child's scream of terror, and then in the building behind I felt, rather than heard, the evil presence—I can't call it anything else—give a kind of chuckle, and I knew there was a human sacrifice going on. I tell you the feeling of evil there was so strong that it made me feel quite ill for a few minutes, and then something in me reacted, and I felt ready to fight it in any way I could. I believe I would have charged the lot of them, only my foot struck a bundle at my feet and I saw a man lying gagged and bound on the pavement.

Two men, who I suppose were guarding him, had pressed forward to watch the proceedings.

I felt for my knife to release him. It seemed the only action I could take against that evil presence, and then I discovered that I was quite differently dressed—no pockets where they used to be, and no putties, just sandals and bare legs, and a loose kind of garment with a dark cloak over it, and a scarf round my waist. I was, however, supplied with a couple of very satisfactory sheath knives which proved quite adequate to cutting my man loose. He was very stiff, but took command of the situation and me without a moment's hesitation. He rolled further back into the shadow, and when we had rubbed back the circulation a little he crawled round to the back of the building, I following, not knowing if I were awake or not.

Presently he got up and we went along a passage which led us to a low wall. My friend climbed the wall, and I followed as one does in dreams, and then we looked down on a wide courtyard, and just below us two men stood talking in the shadow. One was a big fellow in armour under his cloak, the other smaller in a dingy white robe stained with blood. My leader had already annexed one of my knives—it was the first thing he did—and now he dropped from the wall on top of the big man and I saw the knife go home as he landed, just as I—seeing nothing else to do—dropped on the smaller one. We did it rather neatly, and made no noise to speak of. Then my guide, whose own clothes were in rags, appropriated a selection of those of his victim, while I did the same with mine. As he did so I heard him mutter, "Beor the son of Zerah, as the Lord liveth," and I recognized that he spoke Hebrew. When he had transformed himself into a colourable imitation of Beor the son of Zerah, he turned to me and said, "Follow," and stalked off to the outer gate of the Temple which could be seen across the court.

He was a big, powerful man, as I saw now, dark, with a big beard and a nose like an eagle's beak. With

his face muffled in Beor's mantle he strode to the gate, walking with a slight limp. I followed, walking behind as an attendant. Arrived at the gate he showed a ring which he had appropriated with the rest of the outfit, and a soldier at once bowed low, saying, "The horses are ready, my lord." "Good," he replied in a husky whisper, and we went on. I had by now an unlimited confidence in his powers and followed till we got into the street, a narrow, winding, and very dirty alley, where the horses stood ready saddled. I seemed to have got into the Old Testament somewhere, but I was becoming rather doubtful of the Utopian part of it.

My leader spoke to the soldier in the same husky whisper, "Go and prepare them at the gate that none may know who passes but the captain." The man ran ahead, and we followed, just keeping him in sight. Exactly what went on at the gate I can't tell you, but presently we were out in the open. The city stood high walled on rising ground, scarped in some places, and with a narrow bank leading up to the gate. My leader rode out with great deliberation and down the causeway before he broke into a canter.

After a few minutes he turned to me and said, "Who are you that were sent to my rescue, seeing that you are not one of the sons of Zion?" And I found myself answering, "I am Michael ben-David, of the dwellers in the Isles of the Sea, and it has been laid on me, hearing of the Law that is in Zion, to come and see how you do."

It seemed the right answer, for I heard him mutter, Deut. 4 : 6. "They shall say, 'Surely this great nation is a wise and understanding people.'" I thought I had heard the same kind of thing said in England of distinguished visitors. However, to me he only said, "I am Eleazar ben-Benaiah; for the present ride with me and we will see what the judge my father says. Now I have much to think over."

So I rode after him till nearly break of day. His thoughts seemed not unpleasant, for as we came in sight of Jordan I heard a low chant going on :

"Blessed be the Lord my strength
Who teacheth my hands to war and my fingers
to fight."

Ps. 144 :
1.

We crossed the river at a ford, and I noticed the change of atmosphere. The sense of evil had been gradually getting weaker, but here was a definite and very grateful sense of good.

We rode on to the upland, towards a big, walled village standing on its "heap." I found later that I must call it a "city." And outside there was a big farmstead just beginning to wake up. Here we drew rein, and Eleazar shouted for "Caleb." A cheerful-looking person came running up, to whom he said, "Go, tell my father that I have returned, and with me Michael ben-David; but we are unclean through the slaying of men and cannot come into the house. Nevertheless we are very hungry."

Num. 31 :
19-24 ; 19 :
10-13, 16-
22.

We dismounted, and he led the way to a kind of outhouse, which I found later was kept for the use of such as were unclean and forbidden ordinary intercourse. Here we lay down on some straw and I went fast asleep.

Presently food was brought, and then Eleazar rose, saying, "My father comes," and we went out to meet a tall, dignified, white-bearded patriarch. To him Eleazar explained that he had discovered in his scouting expedition that war was intended by Moab, but that he had been taken prisoner and destined to be the human sacrifice that should sanctify the expedition. From this I had saved him, and killing Beor we had returned.

Then it was my turn, and I couldn't help feeling that I made a very lame story of it. However, the old lawyer gave his decision: "There will be just time for your purification before the Passover. Eleazar will then tell the king about you, and when the host is gathered he will say what is to be done. Meanwhile you will stay here."

So I stayed. I had thought that being unclean meant that you did nothing, but that proved a mistake. We had a good rest, and then Eleazar said

we'd better go and do some digging that was wanted. I asked if that didn't make the tools unclean. "Of course," he said, "but they can be cleansed just as we can." So we dug hard that week, with the exception of times when emissaries came to see Eleazar about his news. Then on the third and seventh days we were cleansed, and Eleazar was ready to go to Mount Zion for the Passover.

I found that all the men over twelve were intending to go to the Passover, leaving women and farms unprotected with an invasion in immediate prospect. I remarked on it to Eleazar.

"They are quite safe," he said. "The Lord has promised that if we go up to the feasts at the appointed times no invasion shall take place. Moreover, Beor whom I slew was captain of the host. I have fought with him before and wounded him in the foot and the throat, so that he neither walked nor spoke like other men. Yet he was a mighty man of valour. The one talking with him was one of the chief priests, so that will be an unlucky sign. They won't be ready to fight for a fortnight or three weeks."

"In my country," I said, "if the commander-in-chief were killed the next man would take command and we should carry on."

"So should we," he said promptly; "but they have at least five claimants there, and it won't be settled under three murders and an assassination, and then the biggest ruffian will get it. Meanwhile we go to the Passover. Then we shall come back and defeat them."

"You have no doubts of having the victory," I said.

"None whatever," he answered. "Does not the Lord of Sabaoth fight for us?"

It was such a self-evident proposition that I had no more to say.

So they did go to the Passover. Eleazar and I were cleansed by the sprinkling of water and ashes, and I was left in charge of the women and some small boys and a man who was unclean and would have to wait

Deut. 16:
16.
Exod. 34:
24.

Cp. Deut.
9: 3;
31: 3-8.
Judg. 4:
15, etc.

Exod. 12:
43-48.

for his Passover till the next month, all under the capable hand of Deborah, Benaiah's wife, the most notable housewife I'd ever met, but I found several nearly as capable before I left. She and Hannah, the wife of Caleb—the most renowned gossip in the neighbourhood, news flew to her like filings to a magnet, she knew things even before they happened, was Benaiah's remark—her two daughters-in-law, the wives of Eleazar and Amos, together with a couple of handmaids, composed the household. And now that I was clean I was able to take stock a little.

It was a time of holiday, so only the most necessary work was done, and the boys took me about—as I found afterwards, carefully watched by the man I spoke of, and, by the way, I had to do the ceremony of purification for him when his time was up, as I was the only man handy. Over the ridge behind the farm was the great cleft of Jordan, then about half a mile away in another direction was the little city with its massive walls, and gates which were shut at sunset. The boys told me that in old days all the farmers lived inside for fear of marauders, but since the renewing of the Covenant all had been safe, and though Benaiah owned a big house there he only used it officially as judge of the neighbourhood, and sometimes in the winter.

Rather further away was a city of the priests, from which Ahitub, an old friend of Benaiah's, came over fairly regularly on the Sabbath to hold what sounded like a mixture of Sunday school and Study Circle on the Law and the Prophets for the party in general.

At the end of the week all the men came back. The news of the expected invasion had not been made public till the last day of the feast, when a muster was proclaimed on a set day at a place near the frontier. Eleazar being head of the local contingent, vice Benaiah retired, gathered and inspected his men—not a gun or a uniform among the lot—and we marched off. I was to be brought before the king for my fate to be decided.

Num. 9 :
4-13.

Deut. 17 :
16.

When we reached the appointed place the host was gathering. There was practically no cavalry, of course no artillery; men were armed with swords and spears for close fighting, javelins, bows, and slings for distant. But the discipline was better than I had expected from the very scratch appearance they presented.

Well, I was taken before the king, David ben-David, and a very fine kingly man he was too. He was a little past middle-age, but still a mighty soldier; the best lawyer in his kingdom—he had need to be, as he was the court of appeal for the whole country; and an inheritor of his ancestor's and namesake's love of music. Beside him sat Elimelech, one of the sons of the High Priest, for war with them is as much a matter of religion as anything else.

Num. 10 :
9, 31 : 6.

I had to give an account of myself as before, and felt it an increasingly weak one. So did Elimelech, in fact he urged so strongly that I was a spy that at last the king said, "Do you speak this of yourself, or from the Lord?" "Of myself, O King." "Then of myself also," said the king, "I hold him to be a true man."

So I was committed to Eleazar and his family for the instruction for which I had come.

The host was posted at the top of a small rise at the end of a wide valley, which turned rather a sharp corner at its far end, and up which the enemy was practically sure to make his invasion, as his camp lay only a few miles below the bend. There was a vast amount of discussion going on, and the general opinion seemed to be that the best course would be to fall on them suddenly in their camp before we were known to be in the neighbourhood. But a whisper went round: "Elimelech has inquired of the Lord, and the word is, 'Thou shalt not attack them to-day, but thou shalt fight them to-morrow.'" While this development was being talked over, a tall, wild-looking figure with an immense beard and long untrimmed hair showing below his headdress strode towards the king's tent. "Nathan the Nazirite, has he any

2 Sam. 5 :
19, 25.

word?" was the comment, and again we waited developments. But there seemed to be none. A man touched Eleazar and a friend on the shoulder, and they slipped away, leaving me in the charge of a man with a lame foot who was trying to arm me. It was rather difficult to find anything that felt really natural and handy, but I ended with a sword, a spear didn't feel as if it would be comfortable to use after a bayonet.

Then towards evening, when all the host had arrived, Elimelech came out and delivered the priest's address before battle.

"Hear, O Israel; ye approach this day unto battle Deut. 20: 1-9. against your enemies; let not your hearts faint; fear not and do not tremble, neither be ye terrified because of them; for the Lord your God is He that goeth with you, to fight for you against your enemies, to save you."

"Are we to attack to-night, then?" I heard one whisper; but then the officers began to proclaim the exemptions, and a few men claimed them and went off. It was a brilliant day, but towards night clouds came up and it simply poured, and next day the broad meadow in front was little better than a marsh. There seemed fewer men about, but presently we were set in array, in very open order, and I noticed that among the tents a good many spears were stuck in the ground as though to make a show. A man near me said, "I see now why the proclamations were made last night, the battle began then," and he pointed to where two waterfalls were pouring into the hollow of the valley. "They have turned the streams," he explained to me, "and the chariots will drive heavily after this rain." Then as a mass began to show round the turn of the hills he exclaimed, "Some put their trust in chariots and some Ps. 20: 7-8. in horses; but we will rejoice in the Name of the Lord our God. They are brought down and fallen, but we are risen and stand upright."

I could hardly feel that the battle was beginning, things were so quiet, and an attack without artillery

Num. 10 :
9-10 : 31 :
6.

preparation and a defence without trenches, on a front something under a mile, seemed hardly natural. But there were the chariots coming round the valley at a trot, and the king's son took his place in our front rank and by him stood the priest with the silver trumpets.

Ps. 18 :
34.

There was a long slope down the valley to the bottom of the rise on which we stood, and the chariots, each with a driver and a fighting man standing in it, came down at a swinging gallop keeping line magnificently, and behind them came the infantry at the double. We stood still, men with bows bent and slings loaded, till they reached a certain point. Then the king's son raised his hand, the trumpets sounded, and our shooting began at about 700 yards. I didn't think a bow would carry so far, but these were of steel, and every shot told just as the galloping chariots reached the edge of the marsh. There the gallop was rather checked, but we waited till they were all in it, and then at another blast we charged, while from two gullies the rest of the host took them in flank. It was splendid while it lasted, but presently they turned and fled down the valley, and we pursued, past their camp, and well into their country, until having, I suppose, reached our objective, a halt was sounded. By that time it was nearly evening, and I was surprised to learn from Eleazar that the war was practically over.

"I knew how it would be when Beor was dead," he said. "The new man has no ideas beyond that chariot charge; Beor would have managed his footmen better than that, and we should not have won so easily."

2 Sam. 11 :
1.

He seemed quite sorry they had not been able to show me a better general on the other side. It was, however, quite probable that, it being still "the time when kings go forth to battle," there might be an attack by some other nation later; but in this case it only remained to collect the booty, declare the terms of peace, and go home to get on with the farm work.

There was, however, another seven days unclean-^{Num. 31.}ness before us after the dead were all buried, but we made the prisoners do that, and we had a good deal to do ourselves, so that it was not so irksome as it might have been, and, moreover, it gave time for the excitement to die down, both in the host and in the country, so that when we did return, while we were all very cheerful, there was no disorder.

While we waited we collected and sorted the spoil, all the war material in the camp, all the weapons and ornaments on the battlefield. Nearly all the Moabites^{cp. Judg. 8: 24-26.} who were killed wore gold ornaments of one sort or another, and so did a lot of the prisoners. And when I thought how long it was since I had seen a sovereign I felt times had changed indeed.

"What did you do with the prisoners?" said I.

"Well, by the custom of the time they were liable to become our slaves. But they were so near home that they would have been troublesome to guard, and the rulers of Zion had decided that they had a bad influence in the land, so they were just made to dig all the graves, and do any dirty work that was going, and then they were allowed to ransom themselves, and sent off home. There weren't very many of them anyhow. There was no Red Cross, so you either did your own first-aid and crawled off, or waited for a friend to look you up, or failing either resource you just died. One of the things that made me feel that I really was in the Old Testament was when I said to one of our side that I was sure the prisoner grave-diggers had been finishing off some of their own people, or burying them half alive sooner than trouble about dressing their wounds. He said it would be just like them, and left it at that. And when we had disposed of the prisoners we collected and drove off all the live stock in sight."

^{1 Sam. 15:}
14, 15;
30: 20.

"It seems rather a Prussian proceeding."

"That just shows how ideas have changed lately. What was a meritorious proceeding in the days when your ancestors were hung at Hairibee for cattle-lifting, is now a reversion to barbarism. But, after

all, that was the only indemnity we took except a strip of territory that rounded off two salients in the frontier.

Deut. 11 :
24.

"We have not yet taken possession of all the land Moses assigned us," said Eleazar, "but we do not wage wars of aggression. If we are attacked, then we take a portion of the land we have been promised, and divide it by lot among the members of a tribe whose borders are too narrow for them."

"And what do you do with the original inhabitants?"

Deut. 20 :
11.

"If they will accept the Law they may stay. If not, they must go. They generally go. There is room for them, for our people is the only one that is increasing. By practices which are abominable in the sight of the Lord the others are consuming themselves from off the face of the earth."

Num. 31.

By this time the seven days were up. All the spoil had been sorted and purified, a certain proportion set apart for the Temple, and a certain amount for the king, and the rest divided among the host.

Then we went home. Eleazar had business with the king, so as my friend Jeconiah was eager to get home early, saying his wife would be anxious as it was the first time he had gone with the host since his marriage, he and I made an early start, and took the news of the approach of the host to the city. Everybody went out to meet them with songs and gave them a great reception, and the host marched in, singing the song the king had made on the victory. Then we held a feast, and next day we oiled and hung up our accoutrements, and went back to work, and I settled down to study the working of Moses' Utopia.

1 Sam. 18 :
6-9.
Cp. Judg.
5. Exod.
15.

III

THE BODY POLITIC OF ZION

“ I TOLD you,” said Michael, “ that when I was at the High Place I had the sense of a presence of evil in a very marked and almost personal form, a sort of invincible darkness weighing on one mentally and spiritually and almost physically. In Zion it was the opposite. There was a sense of the presence of God in the land. I have felt something like it in some churches. It was a kind of invisible sunshine. The ‘ clear shining after rain,’ perhaps expresses the idea best. Possibly it was more noticeable to me because it was their natural air to the people of Zion. They felt themselves to be in a special relation to God, ‘ separated to Him ’ from all the nations of the earth, and related to Him by a link that made Him the essential factor in their national as well as in their personal life. Dent. 7 :
6-12.
Exod. 33 :
16 ; 19 :
5-6,
Lev. 20 :
24.

“ That link is what they call the ‘ Covenant,’ a kind of bargain, into which they entered on a certain historical occasion, and by which they are bound into special relation with the Living One, the Creator and Ruler of the world. Exod. 24 :
4-8.
Dent. 5 :
1-4.

“ The terms were practically as follows :

“ They were to keep the Law He gave them.

“ He would give them the land, victory over their enemies, prosperity and health. Dent. 7 :
12-24 ;
28 : 1-14.

“ It is, I believe, a unique conception of the source of a code of law.

“ They own that they did not keep their part of the bargain, and that the penalties attached for breach of contract followed. Then they repented, and Dent. 30 :
1-10.

according to His promise GOD restored them to the old conditions, and now they are doing their part and all the good promised has followed, as I am able to testify.

“This Sinai Covenant into which they entered as a nation was not, they say, the beginning of these relations, neither was the promise of the land to their ancestor Abraham the first time GOD had made covenant with man. Indeed, they trace progressive covenants from the beginning of all things; since man first missed his destiny, successive promises of recovery have been made. These became more definite to their ancestor, to whom it was promised that in his seed all the nations of the earth should be blessed. This blessing will, they hold, be mediated through them. To him also was given the promise of the land in which they live, though it was not for several centuries—not, in fact, till after the Sinai Covenant—that they entered into possession of it. Now they expect a further covenant in which a further revelation of GOD will be given by a new Lawgiver, and after that they will take up their priestly office for the world. Meanwhile they are preparing themselves by living in accordance with the Law already revealed.

“The great presupposition is that they received the Law from the head-source of the life of the world. It was the Lord their GOD, the Living GOD, Who made the world, and gave it its laws of development for men and beasts and plants. He, knowing the laws of life's true development, has revealed at all events part of their conditions to Zion. And because He is Lord of *all* life His laws touch their life not only on its religious side, but on its social side too. The Lev. 19: 2. command is, ‘Be ye holy, for I am holy,’ and they try to carry it out.”

“How do they manage about the heathen nations round about?” I asked. “They used to be a difficulty in the old times.”

“They’ve cleared them out,” he said, “partly forcibly, and partly that same atmosphere of the

Gen. 12 :
1-3 : 13 :
14-17.

Jer. 31 :
31-34.
Deut. 18 :
15-19.
Exod. 19 :
4-5.

presence of God seems to disturb them. It's like too strong a light on weak eyes, so though they come in to trade a little they don't stay as they used to. Cp. John 3 : 20.

"Beside that, intercourse is very much limited by the food taboos. For instance, black puddings are a delicacy to many of the peoples, and Zion may not touch blood. They kill their meat after different fashions too. And if you may only eat very few things with a man and are forbidden to marry any of his nationality or to allow him to marry any relation of yours, your intercourse on the social side is considerably limited. Also the rules about purification have given Zion a different standard of cleanliness. They prefer to keep to the windward side of foreigners. No, the foreign element has practically been eliminated so as to leave the national development as uncomplicated by outside influences as possible. The nation is really 'separated unto God'; His 'vineyard' they call themselves, as it were a walled garden in a wilderness, and everything that does not own allegiance to Him is like a weed, to be plucked up and thrown on the rubbish heap, so that the vineyard may be kept 'clean.' And the Law is like the wall. Lev. 17 : 10-14.
Lev. 11 : 2-45.
Deut. 14 : 3-21.
Deut. 7 : 1-4.

"So you have, as it were, a nation practising an intensive culture of religion, and one result is the sense of the practical availability of the supernatural as the final factor in all the departments of life. Not as a kind of extra handle on a switchboard as people sometimes consider it, something to be used in an emergency only, but as a power to which they are responsible. For instance, their foreign policy is regulated by the use of the Urim and Thummim and the advice of the prophets." Deut. 7 : 6 : 26 : 18-19.
Am. 3 : 1-2.
Isa. 5 : 1-7.
Ps. 80 : 8-11.

"As if we made our Foreign Office a sub-committee of Convocation." Num. 27 : 21.
1 Sam. 28 : 6.

"Not at all, nothing so cautious and deliberate. You get a plain 'yes' or 'no' at once from the priest with the Urim and Thummim, and the prophet doesn't care twopence how unpopular his advice is likely to be if he knows that it is inspired.

"Again, all social life and criminal law and sanitation and health and commerce, and food and agriculture are looked on in relation to the supernatural—they are part of religion."

"It must be a good deal of a strain."

"It was at first to me, and of course they are a fairly strenuous lot, but it is really easier than doing everything with an eye on your next-door neighbour. And when you know the law of it, it is simply relating all the actions of your life to Life Itself. I don't mean that they have all thought it out like that. They are practical rather than metaphysical, but you find the idea of relation to life everywhere in their literature and in a good deal of their talk.

Ps. 16 : 'Thou wilt show me the path of life.' 'With Thee
11; 36 : 9. is the well of life.' The Lord is the 'Fountain of
Jer. 2 : 13. living waters,' and so on. If a man keeps the com-
Deut. 30 : 15-20 : mandments he shall live by them, not keeping them
32 : 47. is death. Sometimes it is literally and legally death,
Lev. 18 : 5. sometimes a man's death will be pointed out as
Ezek. 20 : 11. happening, as the inquests say, 'by the action of
God,' and they tell you what he had been doing to
deserve it. They are very candid indeed sometimes.

"There is another side to it as well. Their keeping or breaking of the Covenant does not only affect their relation to God, but to the Land as well. The Land (they always use 'Land' as a proper name) is not so much dead earth to them; it is to some extent alive and sentient, and conscious of man's good or bad relations with other life."

"What sort of a land is it?"

"I didn't think it came up to England myself. They, of course, would think it superior. They have some extraordinary effects of scenery there. Their separation from other people is marked by a deep gorge to the East, and from that the country rises up into a hilly plateau. They have no rivers to speak of, and what they have are dependent upon the rains, so it is very much, as they say, a 'land which the Lord watereth and careth for.' They are from year to year dependent upon Him for their crops.

"They are very good farmers in the old-fashioned way, sowing and reaping by hand, threshing and winnowing by hand too. But it seemed much the most natural way, and I'd like to know how the Land itself looks on it. Personally I'd prefer to have a plough drawn by oxen or horses going over me to a short-winded motor-tractor leaking inferior petrol at every gasp, and I think I'd give a better crop for it."

"Do you think it makes any difference?"

"What? What the earth thinks about it? Haven't you felt her alive on some of those days in spring and summer? And don't you think it would make a difference whether you were considered just as a source of production for as much food-stuff as could be got out of you, or as a living partner in the production of life? I know why they used to talk about an Earth-mother and an Earth-goddess. Anyhow, I saw as good crops in Zion as I have seen anywhere, and I think it was partly because the Land is the friend of the family for generations, and no one had so much that he could not know every bush and rock on it. It is divided into fairly large family holdings. And then there are the great commons that have not been broken up as they are not worth cultivating, and so are used for grazing sheep.

"It is a country of villages and small walled cities, and in the middle is the great Holy City, Mount Zion, to which all the tribes go up for worship at Ps. 122. certain intervals. A number of the priests and Levites are always in attendance on the Temple there, and the rest live scattered about among the people, not having any land of their own to speak of, but depending chiefly on their priestly dues for their living. They are a hereditary caste, but they have not been able to establish the disproportionate political power of some such castes, because for one thing they are so largely dependent on the offerings of the people, and these are too well instructed in the Law for it to be possible to impose any new claims upon them.

"The Government is in very deed a theocracy. God

is the Giver of the Law and constitution, and if the appointed authorities fail to execute it, it is historically established that He will take the execution of judgment into His own hands.

Deut. 17 : "The king is His viceroyn, the administrator of a law
8 : 9 : rather than its source, and though to him lies the
18-20. appeal in all difficult cases, he is supposed to judge in
2 Sam. 15 : accordance with the revealed principles. From one
1-6. point of view he is a strictly constitutional monarch,
from another he is as personal as ours were before the
Ezek. 31 : rise of Parliament. The king belongs to the family
23, 24. of David, and there have been David ben-Davids
ever since the new age began. He is the leader in
battle, the foreign minister, the court of appeal in
justice, the example in religion, and the shepherd of
his people, and he does it all well. He chooses his
own ministers, but in certain things the High Priest
has *ex officio* to be consulted, as he bears the Urim
and Thummim, the normal way of ascertaining the
will of GOD upon any particular point. Just how it
is done I don't pretend to know. But if there is a
recognized prophet available he may have a message,
in which case the High Priest need only be consulted
in corroboration. As a matter of fact, I believe
relations were on the verge of being strained when I
was there, as Elimelech was suspected of wanting to
pull some political string or other, and the king held
that all political authority belonged to him, and told
Elimelech so pretty plainly. However, they are
both really good men, and they had it out and cleared
things up personally without any political complica-
tions.

2 Sam. 8 : "The court is very simple, the king has very few
15-18 ; 20 : ministers—the 'captain of the host' about equivalent
23-24. to our commander-in-chief, the chief of the household,
2 Kings a finance minister, the recorder, and the secretary,
18 : 18. and some of these may be his own sons. Most of the
1 Kings 4 : government is local and carried on by the people
1-6. themselves on lines of well-known precedent, so there
is no great outlay on Government offices and officials.
The palace is a fine building, but not very large, and

the king may not keep up a large establishment of horses, nor heap up silver and gold, so there is not a great deal of state. The king has certain crown lands which he may not alienate. He may give grants from them to his children, but if he gives land to any one else it comes back to the crown in the jubile, so he can never make himself a party of rich men to help him in oppression, nor can he so impoverish the crown as to make his successor dependent upon increased taxation or tempt him to evict his subjects. He is given a certain tax upon produce by the people, and out of that he has to provide some of the statutory offerings in the Temple. There is no elaborate court life; there are a few guards about, and on occasions of ceremony there is a good deal of state, but in the ordinary course of things almost anybody can go and get a word with the king without any trouble at all. For one thing, a great many of the nation are related to him. As his family may not marry heathen any more than the rest of the nation his sons and daughters inter-marry with the people. Benaiah, I discovered, was the grandson of a former king, and until he got too old he was the best worker on his own land.

"There is not what you would call much of a nobility, because practically everybody is something of an aristocrat with a pedigree of several centuries, and they nearly all work with their hands. But the nation is organized in tribes and clans, each clan a 'father's house,' and the head of the clan is the great man of the neighbourhood, often its judge, or leader of the local militia. The head of a family is very much its head, and the local government is largely in the hands of these heads of families and such as approve themselves to them by learning, general acuteness, or valour as a soldier."

Num. 1 :
4-18; 31
18.

"How is the army organized?"

"They have not very much of a standing army from our point of view. There is just the king's bodyguard; but all the nation is an army, and military training is universal. Some of the young

1 Sam. 13 :
1-2; 14 :
52; 15 : 4.

men have a certain time in the bodyguard, which acts as a kind of O.T.C. ; they learn their drill and go back as officers in the local militia, and train the rest. Then there are a few professional soldiers, and the nations round about see that their theory is tested by practice pretty frequently. When there is news of an attack pending, the local militia is called out under the judge or his deputy, and if the undertaking is too big for them they send word to the king, who brings up his guard, and if it is an attack in force they call out the nation. Then they pay themselves out of the loot. As for the commissariat, each man generally brings his own provision. As they have no artillery and practically no transport the expenses of a battle don't come to much. They have very little in the way of cavalry, their own country is not well suited for it, and beside that it is forbidden in the Law to multiply horses. I suppose the idea was that as cavalry and chariots want more training and cost more to keep up than infantry, there would be a larger standing army and they might be tempted to wage wars of aggression. As it is, they fight when they are attacked, and then they fight to win and get it over. They told me that they were noted among the surrounding nations for their mercy and kindness to their enemies."

Deut. 20 :
10-18.

1 Sam. 15 :
2, 3.

" ' Now go and smite Amalek, and utterly destroy all that they have ; and spare them not.' How about that ? "

Deut. 7 :
16.

" Yes, it sounded rather contradictory, as also the command to destroy all the nations of Canaan. I asked Ahitub how to reconcile the two. He was ingenious, but how far what he said was true I can't say. He said their tradition was that Amalek was a regular nest of raiders attacking all who passed by, and they had not improved in all the years since Moses. Thence the attack was something in the nature of what Exmouth did in 1816, when he burnt out the pirate hold of Algiers. The judicial character of the action was to have been

1 Sam. 15 :
3-15.

shown by the destruction of all that was commonly regarded as booty, there was to be no profit on the expedition; and this judicial character was obscured by Saul's action in saving the pick of the spoil. Concerning the other matter he pointed out that whereas the nations around destroyed indiscriminately, they were bidden to execute judgment on a few only and spare the rest. The few condemned were guilty of the sins for which death is denounced in the Law, and had been spared for several centuries till the crimes became national as well as individual. That, of course, is as it may be. In other matters he said that while they do not employ the local customs of impalement, flaying alive, or selling whole peoples into slavery, in the actual conduct of their wars they used the same methods as their enemies, and considering our own use of poison gas, I thought they were probably justified.

"After all, you do expect some difference between B.C. and A.D., but you don't always get it. There are worse things in the Thirty Years' War or the Dutch War of Independence than anything you find in the doings of Israel. And I don't know why we are so very critical of them when we were so very mild about the recurrent Armenian massacres, and so difficult to move in the matter of the Congo atrocities, and so acquiescent while Germany destroyed the Herreroes and reduced the population of Togoland from 2,500,000 in 1894 to a little over 1,000,000 in 1914. You cannot have political complications with people who have been dead three thousand years, I suppose. So it is safe to condemn them, though it may be dangerous with a nation that is still very much alive. Anyhow, Zion now fights cleanly according to her lights, and there is none of that encouragement of treachery that is suggested in 'Utopia.' If they want a man's head they go and fetch it themselves. That, as I told you, was how I met Eleazar. As their own sense of loyalty is absolute, their feeling of fair play would not allow them to associate themselves with traitors.

Lev. 18 :
1-30 ; 20 :
1-24.

Gen. 15 :
16.

2 Kgs. 8 :
12, 13.
Am. 1 :
3-15.

1 Sam. 24
4-6 ; 26 :
8-11.

2 Sam. 1: Men who have sought to curry favour in that way
14-16; have been promptly executed.
1: 5-12.

"Their weapons are simple, and each man has his own, arrows, darts, and slings for long-distance work—that is, up to about 600 yards (I've seen men hit at that distance with a bow of steel)—and swords and spears for close fighting. They are astonishingly good shots, a man will sling stones to a hair's breadth. Of course ammunition is cheap, and you can stand yourself a course any afternoon when you have time to spare. What struck me so much was the quietness and smallness of the battles.

Judg. 20: 16.

1 Sam. 17: 20. Everybody shouted unless it was an ambush; but there were no guns. There was also very little taking of cover, and personally I found fighting in sandals gave one a chilly feel about the ankles. I tried some greaves which I picked up on the field, but that felt like inadequate cricket-pads, and I left them off; they were rather in the way for long distances at the double. Then the whole battle might be over in a few hours, or a day at most, and the campaign in a week or two, at least for the militia, who went home after the main battle, leaving the bodyguard to tidy up. Afterwards if there was an increase of territory the local men had first claim, and it was divided by lot among suitable applicants."

"They turn out the original inhabitants, then, as completely as the Utopians did."

Deut. 20: 10-15.

Deut. 23: 7-8.

"But they don't call it peaceful penetration. No; when they come to a city they offer terms, and if those are taken the city becomes subject, though the people are not always admitted at once to full national rights. If the terms are refused, they besiege it, and when it is taken they kill the surviving men and make prisoners of the women and children and carry off the spoil."

2 Sam. 8: 2.

"That sounds distinctly barbarous."

"So I said to Eleazar. He didn't see it in the least, and said most people wouldn't give such good terms of surrender, if they gave any at all; and if they took the city they would kill everything

they came across. 'And,' he said, 'you don't know them; the only thing you can do to some of those cities is to burn them to get rid of the stink of unholiness,' only I think his words were rather stronger. He said that, as a matter of fact, the people know what to expect and generally surrender. Then they can either accept the Law or go, or if the city is beyond the line to which Zion wishes to extend her frontier it is put to ransom. In any case they do not destroy the fruits of the earth. Corn they carry off, but fruit trees and vineyards are always spared." Deut. 20 :
19, 20.

"Do they have any trouble there about conscientious objectors?"

"I never heard of it. They have four classes of exemption, but that is not one of them. They are : Deut. 20 :
1-9.
The man who has just built a house. The man who has planted a vineyard that has not yet come into bearing, or rather that has not fulfilled the Lev. 19 :
23-25. four years' bearing before the first-fruits may be offered and the fruit come into general use. The man who is just engaged to be married, or who has just got married—that gives a year's exemption from all public service. And the last exemption is Deut. 21 :
5. for pure funk—not for the sake of the man himself, but because it might infect others. Eleazar said there were not many men brave enough to claim exemption on that ground."

"They didn't take into account the possibility of a man really thinking it wrong to fight?"

"I don't think anybody did think it wrong. You see, they have a much stronger sense of the 'body' politic than we have, what is called the solidarity of the nation, or 'group personality' in primitive races, only Zion had got rather beyond that. We are inclined to think of it as a condition inferior to individualism, but I'm not quite sure that it is in all points. It is a great thing to have learned to subordinate your own wishes as a matter of course to the good of the State.

"The solidarity in Zion arises partly because

there are few divisions into different classes and interests. Life is practically all agricultural, there are no commercial or manufacturing classes distinct from the others, no millionaires, no slums. All have one education, one religion, one hope. It is also a nation separated for a purpose, whose rulers are determined to mould it to that purpose, so there is a certain uniformity of character in some respects. For one thing, there is very little in the way of religious 'toleration,' as we call it when we are not quite sure enough of our own views to be sure that the other person is wrong. They *know* they have a revelation, and have no doubts at all about it. Of course it makes a difference that their only possible alternatives are rank heathenism, so there is less room for open questions.

Deut. 6 : 3-15.
Isa. 62 : 1-5 ; 44 : 21, 22.
"Most of the Covenant blessings are promised to the nation in its national capacity. They think of themselves as a national personality, 'Jacob,' or 'Zion,' and so on, and other nations are personalities too."

Isa. 16 : 6, 12 ; 21 : 2 ; 22 : 6 ; 47 : 1-15.
Ezek. 32 : 17-32.
"We do something of the same kind ourselves. Look at the personifications of nations in our cartoons."

"Yes ; but we do not act on it so definitely. We have not got the binding force of the patriarchal system to the same extent, or the same sense of mutual responsibility.

Josh. 7 : 1-5.
2 Kings 21 : 11, 12.
Jer. 15 : 4.
1 Kings 11 : 9-13.
"I don't mean that in Zion the individual is lost. A man enters the Covenant as an individual, and one individual may wreck or save or change the history of the whole structure. So there is a feeling of mutual responsibility, not only for seeing that your 'brother' has enough to live on, but that he is properly taught and lives up to his lights ; and with the example of some notable sinners before them he gets properly admonished if he doesn't.

"The nation is one body, but a real body with all its functions, and though I said there was no toleration, yet there is provision for a variety of religious experience in different schools of thought within the

National Church—priestly, prophetic, and just work-a-day. The nation is a person in which the individual is only beginning to be differentiated.* He's Ezek. 18 : 1-32 ; 33 : 10-20, very much there, as he was in Greece and Rome, before he was officially recognized ; but he has more standing in Zion than with them. I'm inclined to think myself that our individualism is only a transition stage from a lesser to a greater solidarity, from, say, the body of Jacob to the body of Christ, one a body by environment and the will of the few, like a flock shepherded by vigilant dogs after a good shepherd to a set place ; the other a regiment of fully developed personalities voluntarily bound together under the discipline of the Captain of their Salvation, going forth conquering into the whole world."

"How does their education help towards this ? Have they got a formal education of any kind ? "

"Not one on German lines of extensiveness. In fact, from one point of view, you might almost call them illiterate. Most of them can read and write, but it is not much practised. With them writing is hardly more than an assistance to memory. Their learning and teaching are almost exclusively oral, with the priests and Levites as the usual teachers. Most of the teaching is done in the Sabbath year, and the festivals serve as Summer Schools. When I told them of our hours of instruction they said they thought their method better than ours, because it created an appetite, while ours must often produce satiety.

"The education they do get is almost entirely literary, concerned with the poetry and history of the race. They have tremendous memories, national songs, stories, law, history, genealogy, and prophecy ; it all goes in and it all stays there. Then they can either reproduce or improvise. I have seldom heard better speaking, never better story-telling than I did there, and besides that, nearly everybody sings

* See Note B, The Individual.

and plays some instrument, and possibly makes his own songs.

Job 38 :
31, 32.

"They know very little science, but for agricultural purposes they know a certain amount of practical astronomy, pre-Copernican of course, but they know the stars when they see them, and a great deal more about the times and seasons of their rising and setting than I did. In the same way their botany was purely empirical, but most of the old wives were expert herbalists, and most of them have very practical ideas on first aid.

"They lay great stress, too, on manual training. Every man has his trade, every town can make nearly everything that is required in the neighbourhood, and some even of the larger farms are almost self-sufficing. For instance, Eleazar was a very efficient smith. Caleb, given a piece of wood, and, as Benaiah said, being supposed to be doing something else, could make it into anything from a jumping-jack to a cupboard. The women span and wove all the clothes and household stuff, and though the tanner himself is despised a little, rather as the tinker used to be here, because the hides he works with are considered unclean, yet when the leather is made there are plenty of men who can make it up into very comfortable sandals.

"On the artistic side there is very little drawing, as owing to the image worship of the heathen around them they are not allowed to make pictures of anything, but they make very good conventional designs for embroidery and carving or metal work.

"There are, of course, regular workmen in all those crafts, and dyers and fullers, builders, and jewellers too; but Deborah would have thought scorn to have anything done outside the house that could have been done at home. She might have in a woman who was specially skilled to help in finishing her cloth, for instance, but send it out to be done—she would as soon have sent out her bread to be baked.

"I always thought I was fairly handy, but beside

those men I was nowhere. I always expected the remark, 'Where *were* you raised?' to be forthcoming; the only reason why it did not was that manners in Zion are too good. But one day, when I thought I really had done something rather well, Eleazar asked if 'in the Isles' they taught us how to work. I confessed that it wasn't a regular part of our public school time-table, and his snort sent the public school education to limbo as he remedied my work with a turn of his hand."

"This Eleazar of yours seems to have been an energetic person."

"Everybody was, they were so splendidly well. But Eleazar was accounted energetic even there. I asked Benaiah once what he did in the Sabbath year. He said, 'He accumulates energy for the next six.' And he did literally 'rejoice in all he put his hand to,' from a day's hunting to cleaning out the stables." Dent. 12: 7; 14: 26.

"Then if everybody made what they wanted, and there was no regular manufacturing class, there would be very little commerce."

"There was not very much. It was another part of their separation. Caravans from the East went past their frontier, and they sold food to them and some of their cloth and linen, and bought a few things in the way of luxuries, but outside merchants are not encouraged to settle because it has been proved that they are likely to want to bring their heathen worship with them, and that cannot be allowed even in secret in the Holy Land. And people's tastes in Zion are simple, and as long as they have enough they are not very keen on making more money just for the sake of having it. There is not very much coin about and wealth is chiefly reckoned in live-stock, but they have a good deal of precious metal in the form of ornaments, cups, and salvers, and so on." Zeph. 1: 7-12.
2 Kings 23: 13.

"They have no 'companies' for trade as we have, because their being forbidden to take any interest on money lent to a fellow-countryman puts a bar

in the way. I had never realized how much of our modern business life depended on that getting of interest for your money till I lived in a place where it was not done. For one thing it keeps most of the people on the land. They do take interest from foreigners—pretty heavy interest too—but all the shops and houses of merchandise are personal concerns. In fact, the trade of the country is so inconsiderable that there is no provision in the Law for its paying its share towards the up-keep of the Temple. They do pay the king's taxes though, and voluntary dues to the Temple, and the Law regulates weights and measures.

“So you have a whole nation living the simple life on principle, going into training, as it were, under the eye of GOD for a future enterprise, and preparing for a big venture of faith in the future by finding Him faithful to all His promises and warnings in the present.

“In the meanwhile the thing that strikes one most is their joy in their work. Partly because the Covenant promises, and the Law secures, good health and cleanliness. The Law also provides certain holidays with change of scene and employment. Their life is never lived far from the open country; in their largest towns you are hardly ever more than a quarter of an hour's walk from it (and you don't have to get the permission of the family in general to go for a walk as the Utopians did), and there is, anyhow, a peculiar sense of vitality belonging to them as a people in close relation to the Lord of all life. So they enjoy being alive, enjoy work, enjoy holidays, and enjoy their religion which interpenetrates all the rest.”

Ex. 22 :

25.

Lev. 25 :

36, 37.

Deut. 23 :

19-20.

Neh. 5 : 7.

Ps. 15 : 5.

Ezek. 18 :

8.

Lev. 19 :

36.

Deut. 25 :

13.

Prov. 20 :

10.

Mic. 6 : 11.

Ezek. 45 :

10-14.

IV

ZION'S IDEAS ABOUT PRIVATE PROPERTY

"YOU prophesied," I said to Michael, "that Moses' Utopia would differ from others in allowing private property. How did you find that work out?"

"Quite well," said he. "If ever I start a Utopia I shall certainly allow private property. Moses knew human nature very well. Possibly his experience as a Government official in Egypt had taught him that one is apt to be more careful and economical and ingenious in running one's own business than some one else's, especially if the some one else is Government. Anyhow, his dispositions have secured that they have no very rich and no abjectly poor. There is no 'three generations from shirt sleeves to shirt sleeves' there. One generation is the average I should say.

"Two things struck me, the great safeguards of property, and yet the—I was almost saying carelessness about possessions. For instance, the penalties for theft are very strict, but it is a point of honour to lend a man what he needs and take no interest, even though you may be almost sure that you will not get your money back."

Exod. 22
1-9.

Exod. 22
25.

Lev. 25:
35-37.

Dent. 23:
19-20.

"There seems not much difference between that kind of borrowing and stealing," I said.

"There's this much," said Michael, "if an honest man borrows and can't pay back there is no load of debt to cripple him for years. At the end of every seven years all loans are 'released,' and he can start fresh. Of course any decent man does his utmost

Dent. 15:
1-11.

to pay up, and if he doesn't I imagine he will find some difficulty in getting another loan. If he really has been unlucky—well, they just don't bother about it, or else lend him some more on the same terms. If, however, he really is a hopeless person, you can sell him as a slave and get your money that way, or take him yourself and let him work it off. Then in the seventh or fiftieth year, according to circumstances, you have to let him go, and he starts again. Quite often, if he has learnt to work under a good master, it is the making of him, and his master is supposed to set him up with some stock, seed corn, and so on. Very often, though, if he has a good master he prefers to stick to him. He may like the family, or feel he can't stand by himself, so he chooses to stay on for life. Sometimes, too, he has married a woman who is a life slave, and wants to stay with her. In that case the master takes an awl, and in the presence of the judges pins his ear to the house door and he stays on. Benaiah's man Caleb was such a one. He was one of those cheerful, happy-go-lucky people who can work very well if they are looked after by some one else. He and Hannah his wife were great friends of the family. He was a kind of Uncle Remus to all the grandchildren.

“On the other hand, their laws about respecting private property are, as I said, very strict. If you catch a man house-breaking at night you are at liberty to knock him on the head, but that is not held desirable, being the waste of a life, so if he can be brought to justice he has to restore double the value of the theft. If he has been cattle-lifting and has disposed of the beast, then he pays four or five times, and if he can't—well, then, you can sell him till the seventh year. If you remember, it is pretty much the same principle that the Romans came to adopt after a lot of troublesome experience about imprisonment for debt; but my friends say that the law was given them in that form in the Covenant when the command 'Thou shalt not steal' was formulated.”*

* See Note C, Roman Law on Theft and Debt.

"Hammurabi said it before Moses, didn't he?" I asked.

"Hammurabi gave ten to thirtyfold restoration," said Michael, "and if the man could not pay he was put to death. As Benaiah said about it, 'a most uneconomical proceeding. If he was poor enough to steal, he was too poor to pay so much, and you lost your money and wasted a man.' Hammurabi let debt slaves go free after three years. It is an idea that seems to have come to a good many of the wise men of antiquity, as both Greeks and Romans adopted it instead of keeping up private Marshalseas of their own.

"But what struck me most was their system of Lev. 25. land tenure. There was no 'back to the land problem,' because every family had its bit of land which was a strictly entailed possession. Of course, coming in as conquerors and starting as a full-grown nation in an already cultivated land offered great possibilities for setting up an entirely new system. Vested interests were dealt with by wiping out the people interested. There was a certain simplicity about it which, however, I am afraid would not be universally applicable.

"The form of tenure was part of the Covenant. Indeed, by the Covenant the Land was considered as having rights of its own, as well as those who lived on it.

"They believe that they hold the Land direct from Gen. 12: 14-17. Num. 33: 54; 26: 55, 56. Josh. 11: 49; 13: 6-10. God, Who promised it to their ancestors, and gave them victory over the former owners who had forfeited it. When they had taken the land it was divided by lot, and each family believes that its particular portion was then given it by God, and most of them would say, 'The lot is fallen to me in a fair ground. Yea, I have a goodly heritage.' They hold it as His tenants, and pay rent in tithes and firstlings. If they can by any means avoid it they will not part with a foot, and they cultivate it to the last inch. So many generations have lived and worked on the land that there is almost a personal relation

between them, and each seems to give its best to the other.

“The Law aims at intensifying that relationship by making it practically impossible to alienate the land from the family. If a man does have to sell he can only sell on lease. Every fifty years all the leases run out, and the land comes back to the original owner or his heirs. There is a special provision, too, that if at any time the family is able to ‘redeem’ their land they may do so—that is, in the country. If you sell a house in the town it is sold out-right, or rather you have only a year in which you have the option of redeeming it, after which it becomes the absolute property of the new owner. There are no long leases falling in, bringing unearned increment to their owner. They are so particular about this that if a man die childless it is the duty of his nearest relation to marry the widow, and her eldest son inherits her first husband’s property. That, if you remember, was the reason why the nearer kinsman than Boaz did not want to marry Ruth. A field bought from two childless women became his own; but if he married Ruth, in the next jubile the field would go out to her eldest son, who would count as Chilion’s.

“So you cannot have very large hereditary estates, because at most you can only buy on a lease, and you can’t buy everything that comes into the market, because it must be offered in strict rotation to all the kinsmen first. At the same time it is impossible for an extravagant father wholly to cripple his family. If he does sell the property it comes back to the family in course of time.”

“It sounds a little complicated,” said I. “There must be a great deal of disturbance every fifty years.”

“Not nearly so complicated as the tenure under the Brehon law in Ireland,” said Michael, “and in half a dozen other cases—for instance, the communal system in Russia. While, as for the fiftieth year, it’s a holiday anyhow, and it gives them something to do. It works out practically to a nation of

Lev. 25 :
26, 27.

Lev. 25 :
29-33.

Deut. 25 :
5-10.

Ruth 4.

'statesmen' such as we used to have in the dales of Westmorland, and a very fine independent lot they are."

"But what happens when a man dies?" said I. "The French law of equal division among a family has resulted in limitation of family, or minute inheritances. How does your law avoid that?"

"Well," he said, "the eldest son always has a double portion. Some of the younger take to trades or business, and, as I told you, they are still a conquering people, and the new land is divided into new inheritances. You do get some very small holdings, and their owners add to their money by going as labourers to the bigger men. But they are quite independent people. You can have more privacy as a labourer in Zion than as a prince in Utopia. There is none of that swing-door business. Eleazar and I went one day to get a pledge from a man for some money Benaiah was advancing him, and we had to stand outside while he brought it. There was no going in and looking round. Some district visitors I know would have a thin time there. A poor man's house is his castle more than it is in England." Deut. 21: 15-17.

"But with all this respect to private property there is what I call carelessness about possessions. A better word would perhaps be independence of possessions. They hold that a thing does not really belong to you unless you can give it away. If you can't give it away you belong to it."

"The land, for instance," I said.

"That's reciprocal," he replied. "You don't give away your grandmother, and the land is practically a relation. Besides, they are only tenants, and it *doesn't* belong to them. But the same code that says 'Thou shalt not steal,' says also, 'Thou shalt not covet,' and they hold that covetousness is the cause of the breaking of most of the other 'Ten Words' of the Law. If a man were not covetous, they say, he would not hanker after using the Sabbath for himself, he would not steal, nor commit adultery: false witness and murder are often due to a desire Exod. 20: 1-7.

Am. 8: 4-8.

for something that belongs to the injured person, and so their whole law and code of life aims at cultivating the spirit of giving rather than of holding, and their open-handed generosity often struck me; it seemed even unduly extravagant at times till I found out the underlying principle of it. Now that I understand I may be more extravagant myself, but I don't quite know how far it may be necessary for the working of the principle that such a form of extravagance be practised by the community as a whole rather than by single individuals."

"The virtuous part of the community is apt to consider extravagance *un-principled*," said I. "On what principle do you propose to make it a virtue?"

"We are now," said Michael, "at last beginning to realize what a very essential thing agriculture is in the economy of life. We had been so pleased with our cleverness in making more and more ingenious mechanical inventions, that we had got into the way of regarding agriculture, which is really a co-operation with living forces to produce life-giving and sustaining materials, as quite an inferior occupation. In Zion they are primarily in touch with those living forces, and their world-view, being based on that contact, is essentially different from ours. As I said before, it seemed to me that the great principle of their national being is the essential relation to the ultimate Life-force of the world, so that things having life in them are more important than those having merely mechanical ingenuity. It makes their life and habits much simpler, and I suppose more primitive, but their vitality is immensely increased."

"And extravagance is a sign of enhanced vitality?"

"No; of the world-view and attitude to possession of which that enhanced vitality is a symptom. That world-view is laid down on the first page of their law-book, in the first chapter of Genesis."

"Are you taking the early narratives of Genesis as authoritative?"

"I take it that in them are laid down the pre-suppositions concerning God, man, and the world on

which the laws and teaching of the following books are based. Just see how it works out in this connection. Zion recognizes that it has to live by agriculture, and that realization is a very different thing where you grow your own produce than when you go and get it from a shop as a more or less manufactured article. I mean the kind of thing when you stand up in a church in town decorated with corn and things, all of which are more or less exotics to a congregation most of whom don't know to which end of a plough you harness the horse. Then you all stand up and sing—

‘ We plough the fields and scatter,’—

which you *don't*—

‘ But it is fed and watered
By God's almighty hand.’

Well, it means just nothing but a remark that is going to be twisted into something pious and non-agricultural further down the hymn. Now, take your smallholder in Zion. He knows he has got to have rain. Well, his law-book tells him that when things were made, his God divided the waters of the earth from the waters above in the sky, so that the rain is in His power. The dry land on which he sows, is as it is by command of the same God. Its fertility is by His ordinance, the seeds and plants he cultivates are fruitful because He created them so to be. He needs the sun to give light and heat, the moon and stars to regulate his calendar, and God made them and arranged their time-table. Fish, flesh, and fowl for food and service were created by Him, and man's position of superiority is his as God's viceroy. It's all the story of the setting of *life* on the earth, and all life comes from and is controlled by the same Source. That is theory to us; but it is practical politics to them. We often seem to think that there has been a kind of deposit of life set to work in the world. They hold that God is the Living One, with whom is the ‘ well of life,’ and the inflow is continuous

Gen. 1 :
1-25.
Deut. 11 :
13-15.

Job 38 :
25-34.

Ps. 36 : 9.

Am. 4 : and controlled, so that He can give or withhold it
7-10. in any department, rain or sun, fertility of crops,
cattle or men, health, and so forth. It all depends on
Deut. 28 : obeying the laws of life which He has laid down. It
1-68. is like one big organism : if one part does not function
properly with regard to the whole the rest is thrown
out of gear. So they say that if man lives his life
by the true law, nature will be able to keep her laws ;
Ps. 67 : but from what I gathered, they expected that if he
1-7. failed, nature, being thrown out of gear by him, would,
by the action of the law of life, fail to do her part.
Wars, famines, pestilences, the enmity between man
and beast, they put down to this lack of harmony,
and look forward to a time when all nature and nations
shall work together and 'the wolf shall lie down
with the lamb.'

"Man's law is laid down in the Covenant, and in
that the most extraordinary emphasis is laid on
giving and free-handedness of all kinds. Giving and
fair play seem to be the great points on which it all
turns, and the Covenant deliberately undertakes that
if men give enough they shall have enough. And
they do. They work hard, they waste little, but they
give freely, and enjoy themselves freely. And nature
gives freely, and they take it as being by God's
special arrangement.

Deut. 24 : "For instance, the Law enacts that a man shall not
19-22. glean his field or go too closely over his vineyard ; all
Lev. 19 : the bits are left for the poor to pick up. In the same
9-10 ; 23 : way regular feasts are held at certain intervals to which
22. you specially invite your poorer neighbours. You
Deut. 14 : know very often religion is taken to mean a plain and
28, 29. sober diet ; but Zion's Law aims at men enjoying their
religion—indeed, there is held up a threat of punish-
ment if you *don't* enjoy your relation to God, because
Deut. 28 : it shows that you are not functioning right. And you
47, 48. know a good dinner may be a very material foundation
for happiness, but it's quite a real one. So the Law
provides that every one shall have one at least several
times a year. A certain portion of produce is set
Deut. 12 : aside every year, and sometimes in Mount Zion,
11, 12, 17,
18.

sometimes at home, they feast on it. If they live far from the city the Law allows them to take the equivalent in money and spend it on 'whatsoever thy soul desireth, for oxen or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee, and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household.' The year I was there was the year for feasting at home, and I wondered if I should be admitted to what was really a religious function, because they have very strict regulations about outsiders coming to touch their holy things. But I was told I was *the* kind of person provided for, as 'the stranger, the fatherless and the widow' were specially to be invited, since it was held that their presence ensured a blessing on the year's work.

Deut. 14 :
28, 29.

Deut. 10 :
18, 19 :
26 : 11.

"So I went the round of quite a lot of feasts, and I must say enjoyed them thoroughly. There would be music and dancing too, and some of the guests were born story-tellers who recited the hero tales of the nation. I wish I could write down what I heard of the 'Book of the Wars of the Lord.' And what was so pleasant was there was no nasty condescension about it, every man was 'thy brother' with as long a pedigree and as good manners as yourself.

"But it was not all feasting. The Law reiterates again and again the principle of finding your great pleasure in your work. 'Thou shalt rejoice in whatsoever thou puttest thy hand to.' And they do enjoy their work as such. I think it is the feeling of co-operation with all living things to the glory of the Living God, and also because by it they gain the wherewithal for the joy of giving.

Deut. 12 :
7.

"That form of giving was only a part of it. There was the regular rent to GOD for the Land, of a tenth of the produce and the firstborn of every beast, and various other dues which were the endowment of the priesthood. When you went to Mount Zion you gave that, and took sacrifices of various kinds, and *then* you began to give to God,

Exod. 13 :
11-13 :
34 : 26.

Deut. 23 :
24, 25.
Exod. 23 :
10-12.
Lev. 25 :
3, 4.

"The same open-handed temper pervades everything. When you go to see a friend as he works in his vineyard or orchard there is the general principle in operation of 'eat what you can, but pocket nothing,' and at certain times that is extended. In the Sabbath year, for instance, there is no regular sowing or harvest, but every one is free to take what the earth freely gives. In that year there is no insistence on mine and thine in that respect at all events."

"And the result, you say, was a kind of reasoned extravagance."

"It looked like extravagance at first sight, but the world-view of which I spoke made an essential difference. You can be extravagant in the use of water if you have only a cistern to draw from, but if you have a river you can't."

"I see. It is the practical side of 'Seek ye first the kingdom of God, and all these things shall be added unto you.'"

"Yes, and they are added too. It is the practical result of the recognition of GOD's hand as controlling the whole flow of life, a temper of dependence on Him that makes for independence of all else. We have seen in Germany what a systematic course of education can do in under fifty years towards developing a certain temper in a nation. Well, consider that for several centuries this people has led a more or less separate life, with an equally definite idea of their function as a factor of world destiny, under an educational law which expressly aims at producing a temper of dependence on God and independence of material possessions.

Exod. 20 :
8-11 ; 23 :
12.

"The Sabbath law, for instance, forbids all work on one day in seven. Their neighbours may seize the fine day to get in seed or harvest, but whatever the weather looks like Zion must rest unto the Lord, and that includes not squinting at the clouds every five minutes to see what the weather is going to do when the Sabbath is over. Then every seven years the land lies fallow and keeps Sabbath with them, and they must depend on God to provide enough to carry

Lev. 25.

them over the year, and the same with the two years' rest at the jubile. Then, again, at the feasts, three times a year all the men are bound to leave their stored-up crops and their families and go up to Mount Zion, and this in the midst of several war-like nations who are less well provided than they. And they do it as a matter of course. God has undertaken that there shall be no invasion during their absence, and there never has been. It's rather staggering at first to find spiritual things taken so literally, and *answer*, but granted the premises it's quite logical." Exod. 34 : 23, 24.

"And how does this temper work out in commercial matters?"

"They don't have a very great deal of commerce, but their standard of commercial morality is high, and it is an accepted axiom that false weights and measures are an abomination to the Lord, and they believe in sticking to a bargain when they have made it. At the same time they are keen business men, as much for the sheer pleasure of the contest as for any gain involved. Eleazar, for instance, loved it. I have known him sit half a day chaffering with some Ammonite tradesmen about the sale of a cow that was too ill to be any good to him, and the cow died before they had finished. Whereupon he raised the price, and got it too." Lev. 19 : 35, 36.
Prov. 16 : 11.
Deut. 25 : 15, 16.
Ezek. 45 : 10-12.
Am. 8 : 5.
Ps. 15.
Mic. 6 : 9-11.

"On what grounds?"

"Oh, that she wasn't giving any milk before, but that she'd give quite a lot of beef after, and be easier to move into the bargain."

"But dead?"

"Oh yes. Zion may not eat meat that is diseased or that has died of itself, but they may and do sell it to strangers who are often only too glad to buy it. That was one of the things to which Benaiah attributed Zion's superior health." Lev. 17 : 15 ; 22 : 8.
Deut. 14 : 21.

"Then the general benevolence did not extend to strangers."

"Kinship and the partaking of the same 'blood' means a great deal more to them than it does to us, and consequently a foreigner is a great deal more of

an outsider than he would be here.* He is not your 'brother in the Covenant,' so you do not stand in the same relation to him. Both in Zion and the nations round about a stranger is a potential enemy and spy, unless he has some credentials as a guarantee. In most of the other nations it would be, 'here's a stranger, kill him.' Zion's law provides rather more consideration than that. By it a resident stranger must be treated fairly, even in some cases with special consideration. But he has to pay interest on loans, and cannot take part in all the great feasts unless he becomes naturalized. In the meanwhile if he likes to eat what disagrees with him he may. I must say there were very few resident strangers there. The atmosphere of the presence of God seems to have a discomfortable effect on the adherent of another deity, it is like a change of climate."

"And you think that by exercising a temper of dependence on God you could affect the climate, or at all events the weather here?"

"That would have to be a corporate experiment. I don't suppose that my temper of dependence exercised on behalf of my share of the family back garden would cover enough ground to have an appreciable effect; but on a large-enough scale it might be worth trying. You remember that the monks of old who made their work prayer were the best farmers. Would it really mean more than taking literally what we say so often in church, or have we got so into the way of *not* really meaning what we say in church, except in a 'spiritual' sense, that it is beyond us to get back to taking things practically and simply as they do in Zion?"

* See Note D, Blood Kinship.

Exod. 22 :
21 ; 23 : 9.
Deut. 23 :
19, 20.

Exod. 12 :
43, 49.

V

THE LAW

“AS I had said that I came from the Isles especially to learn about the Law in Zion,” continued Michael, “of course I was given special opportunities of seeing it in action. But even if I had not it would have made very little difference, because they love talking about it. If ever they began to ask awkward questions about how we did things in the Isles, all I had to do was to ask something about the Law and the situation was saved for the next hour or two. They have a code which is a kind of outline sketch for the laws relating to all departments of life, and their standard histories and literature form a commentary on its working, and beside that there is everybody’s personal experience of the trials ‘In the Gate’ at which the main principles are applied to particular cases.”

*Dent. 6:
6-9; 11:
19-21.*

“The code itself is couched in very unusual terms. It is in the form of a bargain or deed drawn up on the lines held to be binding in ancient days, between Zion and the Living One.

“The actual code is set in five volumes of history telling how it came to be made.

“First is set out Who the Living One, the ‘I AM,’ is, the Creator of the universe and source of its life. At the head of His creation stands man, intended to be His viceroy, but with an acquired tendency—regarded, however, as hereditary—in consequence of which he is inclined to turn away from life to death.

“Then are set out the repeated efforts of the Living One to open up, and keep open, communications with

*Gen. 3:
15; 9:
1-17;*

Gen. 12;
1-3; 17;
1-14; 18;
18; 22;
18; 26;
2-4; 28;
13-14, etc.
Gen. 3;
15; 9;
1-17.

man, or selected men, in connection with a great, though shadowy, plan for the whole world. That it is for the whole world is always insisted on, either verbally, or because those spoken to are represented as forming the whole population of the world. The accounts of these communications set out, in very elementary form at first, what you might call the natural law of man's relation to God, the conditions on which He *can* be known, and the promises made to those who would fulfil the conditions, and enter into communion with Him. And the selected people were the ancestors of Zion.

"Then you come to *the* Law, the culminating revelation when as a nation they met with the Living One at Sinai, and the great contract was entered upon. On the one side is the undertaking to keep the Law and love and serve the Giver of it. On the other hand, the promise of a Law in the keeping of which should be life, and of a Land in which that life might be lived.

"Taken altogether it amounts to a claim that their Law is the 'law of nature,' of national life, if you can express it so. Of course, half of them don't see it in that light, but after much talk that was the conclusion at which I arrived. The historical and prophetic books are the commentary, or what might be called the books of observations of spiritual scientific men on the working of that particular set of laws."

"Then you would call them 'tendency writings'?"

"Certainly, as much as any other scientific works written to establish a set of laws, whether psychological or physical. You may say, if you like, that the 'Law' was the outcome of this series of observations, or that it was the great scientific work that started people on a new line of investigation.

1 John 3:
4.
1 John 3:
5.

"And in that way you get to St. John's idea of sin as lawlessness. There is a law of life of the body, and if you disregard it you get ill or die. The Bible says the same of the inner life of man: the Old Testament gives the law chiefly with respect to national, the New Testament chiefly for individual life; but the

general lines are much the same, and when the nation or individual transgresses the law of its being the prophets say he or it is sick, wounded, or even dead. It is plainly put before Zion that the keeping of the Law is a matter of national life and death."

"So that a nation can kill itself by disregarding the laws of its health as much as a man can?"

"Yes, and very often it does it by disregarding the bodily health of a portion of its members. Moses puts both spiritual and physical health on a religious basis. And it is interesting to see that he made his priests his sanitary inspectors, with power to have houses pulled down if necessary, and to enforce isolation and quarantine for possibly infectious cases. Too often all ours can do is to suck formamint.

"That view of law makes natural in this instance what Maine says is a characteristic of all very early codes—the use of religious sanctions, so that 'There is no system of recorded law, literally from China to Peru, which when it first emerges to notice is not seen to be entangled with religious and ritual observances.' I believe that is generally taken to be because the political authority is not strong enough to enforce its laws and calls in the undefined forces of the spiritual world as a supplement.

"Hammurabi, for instance, came as a codifier in a well-established kingdom, and felt his courts were strong enough to enforce his laws. He makes no use of religious sanctions. But with Zion the case is different, the whole of the national life is religious, and a crime is a crime against God as well as against man, and has to be expiated on both sides, otherwise the national life is endangered. In that case the logical result is to have a priest-king, a patesi, as the old Babylonian city states did, and as Jerusalem had Melchizedek. The offices have been separated now, but they still look for the priest after the order of Melchizedek in whom the representatives of religious and secular law shall be united.

"Everybody there does not see it in that light; for the most part they take it as being the natural

Isa. 1 :
5-6.

Psa. 31 :
10 ; 38 :
1-10.

Jer. 6 : 7 ;

14 : 7 ;

17 : 9 ;

30 : 12-

17 : 33 ;

6-8.

Deut. 30 :

15-20.

Lev. 11-

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order of things, just as people will turn an electric light on and off for years and not even want to screw off the top of the switch to see how it works. Others are like my friend Nathan the Nazirite, they want to know the why and how."

"That was the Nathan who appeared before the battle?"

"Yes, he was another of Benaiah's sons, and he introduced me to the prophetic side of life in Zion. I expect I really picked up much that I am telling you more or less indirectly from him.

Deut. 4:
1-11, 6-
9 24-32:
29: 18-21.

"As I said, the Law has first of all to do with the persistence of the nation as a nation. But it does not leave out the individual. Indeed the national life depends on the maintenance of the right relation between the individual and the Living God, and between the individual and his fellow-man. Man is credited with a certain amount of common sense, and is given leading instances of the right relation between man and man, and left to work them out for himself. But in regard to the things relating to God he is given more instruction as to what constitutes sacrilege, and what are acceptable methods of approach, so the Law contains more detail of rites and ceremonies than of judicial procedure."

"You think then," I said, "that man cannot be trusted to find his own way to God?"

"To use an illustration," replied Michael. "If you put a little four-volt electric bulb in contact with a 150-volt current, it breaks it, blows it up. If you are to bring a being who is only built to hold a limited amount of vitality into contact with the source of all the vital force in the universe, don't you think there is need of precaution? And that, it seems to me, is the meaning of a great deal of the ritual law. But I'll tell you about that later. At present I want to talk about what you might call the preliminary precautions, the maintenance of right relations between man and man. That is the first condition of being allowed to approach at all.

Jer. 7:
Isa. 1:
10-17, etc.

Cp. Matt. 6.

"But before I do that I must talk about the relation to other nations.

"As Ahitub said, 'It's no use having a well of living water in your yard if the manure heap leaks into it.' So the Law makes a strict separation between Zion and the nations that do not recognize the Law of the Living God. I spoke of their view that man has a bent towards the way of death, finding it easier than the way of life, and they are allowed no vital relations with nations that follow what they regard as the laws leading to national death.

"So there is a hedge round the nation, of ordinances directly or indirectly barring communications. Ps. 80 : 12.
Isa. 5 : 5.
Exod. 23 : 32-33 ;
34 : 12-16.
Num. 33 : 50-56.
Lev. 11.
Deut. 7 : 3.
Deut. 14.

"There is to be no *entente cordiale* with them, to share in their worship is direct treason, there may be no intermarriage, and, most effectual of all, no eating with them. The food laws stop that. If you think of the separation between the Indian castes that is made by food laws, and of the food taboos of primitive races, you can see that beside their actual hygienic value, which is considerable, they have a real value as a wall of separation, and perhaps it is the hardest kind of wall to break down.

"Inside that hedge you have what I should call educational legislation, to teach you your duty towards God and your duty towards your neighbour, and your true relation to the material creation. It is, in an elementary form, the pedagogue—to lead to the law of the expected New Covenant, to prepare a frame of mind that should be capable of receiving a further revelation.

"At present I will leave the duty towards God and take the duty towards your neighbour, though that really is to them a part of your duty towards God, and is only second to it in importance, as He taught Who was 'The Life.' Lev. 19 : 18 ;
Deut. 6 : 5.
Cp. Matt. 22 : 34-40.
Mark 12 : 30-33.

"And when you look into it, it is wonderful to see how much is simply concerned with fair play, in the most everyday things. In taking care of loans, cases of assault and battery, and carelessness, care of evidence, and so on. Justice is to be impartial, Exod. 21- : 22 : 23 ;
6-8.

Lev. 19 : nor is the judge to make a show of impartiality by
 15. favouring the poor against the rich ; nothing is to be
 Deut. 1 : done without the evidence of at least two witnesses,
 16, 17 : and if the witness is found to be bringing a false
 16 : 13, 20. accusation with the object of getting some one into
 Num. 35 : trouble, he is condemned to the penalty he was
 30. trying to bring upon the other. The failure in
 Deut. 19 : this doing of justice is one of the greatest causes to
 15-20. which the prophetic books attribute the nation's
 Micah 3 : punishment in former days.
 9-12 ; 7 :
 3-4.
 Amos 5 :
 12.
 Isa. 1 : 17,
 23.
 Jer. 5 :
 28, 29, etc.
 Exod. 21 :
 22-25.
 Lev. 24 :
 17-22.
 Deut. 19 :
 16-21.

“ And with an equal verdict goes an equal penalty, ‘ an eye for an eye and a tooth for a tooth.’ ”

“ That’s a new way of looking at it. I never heard it spoken of before as an advanced form of justice.”

“ And yet,” said Michael, “ we haven’t got to the application of it yet in its crudest form. We still sometimes distinguish between theft and kleptomania, according to the income of the delinquent.”

“ How does that bear on it ? ”

“ Do you remember in your ‘ Burnt Njal ’ and other sagas how the Icelanders were always fighting and damaging each other ? Then they went to law about it and fixed a compensation, to be paid to the injured party or his relations.* And when Njal and Gunnar’s wives had a quarrel and took it in turns to send men to kill some one on the other’s land, the two husbands met and squared it up amicably. ‘ So-and-so was only a farm servant, I’ll charge you so much for him.’ ‘ So-and-so was a second cousin, so he will have to be more.’ You find it in the eric fines of the Brehon law, where every man had his ‘ honour-price ’ ; and in the laws of Hammurabi it is the same, the penalty paid varied according to the rank of the person assaulted. You paid a good deal less for assaulting your inferior than for your equal, and more again for assaulting your superior, whereas if you damaged a slave you paid his master for injuring his property. Roman law was similar, I believe. Now, Moses ordains that the penalty is the same in every case—the prince

* See Note E, Compensation for Injury.

pays as much for injuring the beggar as the beggar for injuring the prince."

"Then did you assist at poking out eyes and punching out teeth?"

"Oh, that was only the last resort. There was a regular money value fixed, just as in the other countries. It was only if he didn't pay up that you could claim the physical penalty. The law does not go in for mutilations. The only thing you can't pay a money compensation for is murder or homicide." Cp. Exod. 21: 22-30.

"Beside that a great deal of the code consists of injunctions to which no penalty is attached. All the law of not being a cad, and of being friendly, for instance, is enforced as a matter of good manners and public opinion. It is taught as such, and the man who offends against it is looked upon as an outsider. Consequently the general spirit of putting out your hand to give and to help is very marked, and there is a really remarkable courtesy in all classes." Lev. 19.
Exod. 21: 1-9.
Deut. 5: 21; 14: 1-21; 15: 16; 18-21; 17: 14-20;
19: 1-14;
22: 1-12;
23; 24.

"What happens if a man is caught breaking any of those commands?"

"That," said Michael, "depends on who catches him. If it were Jochanan ben-Neria, one of Benaiah's neighbours, it would all be about the country in a taunt song by night. Elcazar and I found a man whose ass had lain down and refused to get up, and we helped him with it. Then I saw a man taking cover under some bushes, and Elcazar recognized him as one Gera, a sulky brute who never did anything for anybody, and gave him a thrashing for breaking the Law. Gera had him up before the judges, and after a good deal of discussion it was Gera who was found guilty, and sentenced to forty stripes, given in advance. Eleazar said he wouldn't guarantee having given more than thirty, and offered to make it up. But they said they would take the will for the deed." Deut. 25: 1-3.

"As a certain civil servant once said, they administered not law, but justice."

"I believe they did raise some precedent, but they" 1 Kings 3 16-28.

prefer a man who can rise to the occasion without being too much tied down by red tape.

"But to go on. There's another peculiarity of the Law which is both a characteristic of early codes, and an outcome of the relation of this code to life principles. I mean they rank life above property."

"Is that a peculiarity?" I asked. "I should have thought it was almost an axiom."

"And yet our law lets vested interests stand in the way of the destruction of slums, drink traffic, and sweating. I think we have still something to learn. But, if you notice, that is often the way with wealthy established states. In early days property is more or less due to a man's personal prowess, and he can look after it himself, while if the State is at war, every man is an asset, so it is to the interest of the State to keep him alive and in good fighting trim. I believe in some cases even a really good thief is a tribal asset. When business begins to come to the fore, the amount of property and the value placed upon it increase, and the individual value of the man decreases, there's plenty more of him. So you get death penalties for offences against property. It isn't a hundred years since we ourselves used to hang a man or woman for stealing a shillings-worth of goods, or a lamb. We haven't got a century in advance of Hammurabi, who said, 'That man is a thief—he shall be killed.' Moses made him pay a reasonable restitution. We shut him up and immobilize that amount of life-force, so that it is no good to him or any one else."

"Well, if it is wrongly directed life-force, it is just as well it should be immobilized, and the longer the better."

"Maybe, but looking at it barely from the point of view of life it seems rather a waste. And I think it is from the point of view of the conservation and utilization of life as such that the Law allows none of the mutilations and tortures that sprinkle so many codes, not only in Old Testament times, but up to quite recent years. I forget when torture was

abolished in England, but I know Good Queen Bess chopped people's hands off, and the Blessed Martyr King Charles cut off their ears and slit their noses. During the dragonades in France, too, at the end of the seventeenth century, torture was in full swing, with all the fervour of Hammurabi's code, or a cadi in the Arabian nights.

"Then another point is that no man is thought to have the right to permanent control over another man's life, at least not over the life of a man of Zion. You may buy a man as slave, but in the Sabbath or in the jubile year, he goes free again, and he is a free man every Sabbath day, at least you can't make him work on it. A stranger you may keep for good. Part of Pharaoh's sin was the determination to keep his hold on the disposal of other men's lives. It took us in England some time to get as far as that, you know. What about the Marshalsea, and Besant and Rice's 'Chaplain of the Fleet.' Both Greeks and Romans had to discover Moses' solution of a limited time in which to work out a debt. A very able man Moses."

Exod. 21 :
2-6.
Lev. 25 :
35-46.
Deut. 15 :
12-17.

"At this rate," said I, "you won't leave much in the way of improvements for a Christian civilization. We shall all have to go and live B.C."

"That is the trouble. All this was prepared as a kind of foundation on which Christianity could begin to build. It was the inheritance that the Jewish Christians should have brought over with them into the new age. And because of their refusal to become one body with the Gentiles it was nearly all lost, and we have had to work it all out again, handicapped moreover by the bad name some of those Pharisees who thought they could improve on the Law have made for it. Consequently we have only just now begun to find out the principles. We have not got as far as Zion yet in those respects, though when I tell you of some of their limitations you will say we ought to have got further."

"I thought you were supposed to be talking about the relation of their idea of life to their criminal law."

Exod. 21 :
12-14.
Lev. 24 :
17, reffs.

Exod. 21 :
13.
Num. 35.
1 Kings 2 :
28, 34.

"Yes, so I was. I said they didn't take life for crimes against property, but they do for crimes against life. Murder, for instance; no composition is allowed to be paid for murder, and the next of kin, the 'goel,' is the appointed avenger. But again, life is not to be wasted, and the accidental homicide is protected. The murderer may take hold of the very horns of the altar, but the sanctuary is of no avail if the murder is proved against him. For the homicide there is the city of refuge, where he can find sanctuary till he is brought to trial, and if the accident is proved he must live in the city till the death of the High Priest. If he goes outside and the dead man's 'goel' sees him, he can kill him on sight, but when the High Priest dies he can go home safely. So you get the advantage of a period of imprisonment while the man is free to earn his living. No waste of life there."

"But a period of imprisonment varying very much for the same offence."

"Yes, and one rather sad story I heard in connection with it. When Elimelech's father became High Priest he was a man of about fifty and rather delicate. Soon after his appointment a man took refuge at one of the cities and was confined there. He had married not long before, and was, they said, a young fellow of about thirty, and his wife's parents were invalids. She had to stay and look after them and manage the little property for the children and for him when he came out, so she could only go occasionally to see him. When he had been there about twenty-five years his wife was dying, and he broke bounds and went home. The avengers of the dead man waited till she was dead, and let him go to the funeral, and then took him and hanged him. And the High Priest is still living at eighty-four."

"But what a brutal thing to do. They might have let him off with twenty-five years' imprisonment."

"They didn't, and it was perfectly legal. It was felt to be an extreme case, and made a good deal of

stir at the time. One of his sons was that Jochanan ben-Neriah who I told you was such a maker of songs. He made such songs upon them that the two leading avengers had to leave the neighbourhood.

"Then the penalty for immorality and incest in almost every form is death. You see it is an offence against the sources of life. I don't know which way was the original one, but the punishment is the same as that for going after another god, which is characterized as spiritual adultery.

Jer. 2 :
1-14.
Hosea 2.
Ezek. 23.
Exod. 21 :
15, 17,
refts.

"Again your father and mother are the immediate sources of your life, so that an offence against them is punishable with death.

"Then, as I said before, no man is allowed to have unlimited control of another man's life, so that slavery is limited and the man who steals another and sells him is punishable with death, the only form of theft that is so punished. While if a slave escapes you are to help him to get away. Hammurabi has a whole list of penalties and rewards according as you help him or take him back. It quite reminds one of the 'underground railway' in the United States in the last century.

Exod. 21 :
16.
Deut. 24 :
7.
Cp. Amos
1 : 6.
Joel 3 :
4-8.
Deut. 23 :
15-16.
(Ham. 15 ;
20.)

"Then there is the death penalty for sacrilege, the wrong approach to the Living One, from whom all life comes, but there is so much about that that I must tell you about it another time."

"Utopia still allowed slavery then ? "

"Seeing that Christianity has only lately found out that it is wrong, are they to be blamed ? I don't think we can say much, if after his conversion the pious John Newton could hold Bible readings on the deck of his ship while the slaves were dying in the hold below. And was it ten times that Wilberforce had to fight for his bill before he got slavery abolished ? And Moses provided mitigations. For instance, if the insolvent small farmer has to sell himself, he can only be held till jubile, and then has to be set up again. Some debtor-slaves can only be held for a seven years' period, and if a man knocks his slave about and knocks out

Lev. 25 :
39.
Neh. 5.
Exod. 21 :
1-6.

Exod. 21 : 26. a tooth or an eye the slave goes free at once. There was an interesting case coming up about that just before I left. The master's defence was that it was a loose tooth, which had been carefully preserved till an opportunity arose of annoying him and making him lose his temper.

Exod. 21 : 20. There is a punishment also if you kill your slave, very different from Roman or even modern usage (for which see 'Uncle Tom's Cabin,' unless that has shared the usual fate of classics and remained only an 'ornament to your library'). But Zion is never allowed to forget the man in the slave. He is always 'thy brother,' and you are to remember that you were all slaves in Egypt once. Relations are generally very friendly, and it is not uncommon for a slave to wish to continue in service. I would sooner be a slave in Benaiah's house than an 'indentured labourer' on some plantations that I've heard of. I should have more chance of regaining my liberty, for one thing."

Cp. Ps.
40 : 6.

"You talk about insolvent small farmers. Your Utopia with private property doesn't succeed in banishing poverty, then?"

"No, it doesn't, and unless you make the universe fool-proof I don't see how it is to be done. There are people everywhere who simply can't manage their own affairs. If you have no private property you certainly save them from the results of their own incapacity, but, it seems to me, at the cost of the education of the nation in responsibility. Zion has very few really poor, and they aren't all undeserving, and I never saw a beggar all the time I was there. But before their 'Day of Assay,' as they call it, which ushered in the reformation, they had lots. It all turns on that attitude to property and life that I was talking about in the criminal law.

"They have a poor-law, which is perhaps the reason why so few are really poverty stricken.

Lev. 5 : 11-13. "The poor man is considered not only socially, but religiously. The statutory offerings due from him are graded according to his power of giving. And

besides regular laws the religious sanction is brought in. The Lord 'executes the judgment of the fatherless and widow,' and is their special protector, and also the guardian of the defenceless stranger (it was a religious duty to be kind to me, you see). And that means a good deal to people who really believe in His personal action.

"Then, when they reap corn or pick fruit, they never clear away everything as we do. It is the legal perquisite of the widows and orphans and other poor to go and glean, as Ruth did. It is like hop-picking to them."

"But isn't it sometimes abused?"

"It might be in a country as large and thickly populated as this, but in Zion everybody knows everybody else in the neighbourhood, and a big strong boy is soon made to work regularly. And he need not pick up jobs that will give immediate money because he can't afford to wait till the end of the week for his pay. Workmen are paid by the day and at the end of the day. Then, at the festival tithing the poor get their share of feasting and good things. There are very few of our class divisions among them. They are all 'brothers' and 'neighbours.'"

"Another thing that helps the poor man who wants a start in life is the prohibition of interest on loans, and the release of all debts in the Sabbath year. I dare say it wouldn't do here, but there it seems to make people keener to pay up. That Jochanan ben-Neria I mentioned owed Benaiah some money which had been lent to his mother when his father was shut up. He was quite a lad at the time, but he worked early and late, and his great fear was that the year of release would come before he had paid it all off. He turned up in triumph half an hour before sunset on the last day, with the last two shekels. He had just done it in time."

"Now there's another point. Do you notice anything particular about the story of the son of Shelomith?"

Deut. 10 :
17-18.
Ps. 68 : 5.
Exod. 22 :
22-24.
Deut. 24 :
17, etc.

Lev. 19 :
10.
Deut. 24 :
19.

Deut. 14 :
28, 29 ;
16 : 14.
Deut. 24 :
14 ; 26 :
12.
Lev. 19 :
13.
Cp. Matt.
20 : 8.
James 5 :
4.

Exod. 22 :
25.
Lev. 25 :
36.
Deut. 15 :
7-11 ; 23 :
19, 20.

Lev. 24 :
10-16.

"It seems to be one of the usual stories of a rather drastic method of justice. I suppose you would take it as illustrative of the punishment of sacrilege."

"That just shows how our ideas have changed since that time. It is really a piece of very interesting case-law on the treatment of aliens. Moses was probably the first man to decide that aliens were bound by the law of the land they lived in. In Babylonia, for instance, foreigners had their own settlements where they were judged by their own laws, just as in later days the Jews had in Alexandria, and woe betide the magistrate who sentenced a Jew to be beaten with the wrong kind of rod. You used to count by nationality rather than by place of residence.

"You remember the 'jus gentium' of the Romans. They had one law for themselves, and another for the aliens who settled in the city, and which also served later for the provincials in the Empire.* Christ and St. Peter were provincials and could be beaten and crucified. St. Paul being a Roman could be neither beaten nor crucified, so he was beheaded. The same was the case with many of the Germanic tribes after the Empire broke up. It was to some extent the case in India till Lord Macaulay drew up the present code, and even now there is a great deal of caste and creed law that varies for each group, and in a good many points the English now live under one law and the Indians under another. You can see how advisable it would be from Moses' point of view to have one uniform law, when you think how much of ancient law is bound up with religious usage. In India, for instance, the law of inheritance depends in some parts on the offerings for the dead made according to degrees of kinship, and which of course Christians cannot offer. So if you allowed in Zion communities of foreigners practising their own laws you would have to countenance a lot of their own worship, and there's an end of the 'separation.' So everybody has to conform. They found the danger

Exod. 12 :
19, 49,
reifs.
Lev. 17 :
1-15, reifs.;
19 : 34,
reifs.

Cp. Zeph.
1 : 4-11.

* See Note F, "Jus Gentium."

of being slack about it in their history. But unless the stranger enters into the covenant of circumcision he may not share in many of the prescribed religious ordinances, the Passover for instance. There is no just going to look on without taking part."

"Then, how," said I, "was this law administered? You have said a good deal about public opinion, and something about the judges——"

"But I haven't mentioned the policeman. Well, of course, he's only a modern invention of the late lamented Robert Peel; but we had a fairly good substitute, something like what I think the old Anglo-Saxon frank-pledge must have been. That did for small things, then for the larger there was the assembly of elders who sat 'in the Gate.' I don't think there was any definite form of election or appointment, they just gravitated there by virtue of age and personal character. If a man without the right qualifications tried to force himself in they pretty soon froze him out, while it was a definite step of recognition to be called in to make a quorum. They act as judges in all matters of a certain degree of difficulty, and as witnesses of certain contracts, and also as representatives of the nation on ceremonial occasions."

"Then over them in our district was Benaiah, 'the' judge, partly king's officer, partly head of the purely local government council. And because so much of the law is concerned with religion, with him sat some of the priests as assessors, much as bishop and alderman sat in the shire court in early England."

"The final court of appeal is the king, and he again may have priestly assessors; it depends on the case. He needs to be a good lawyer, and he is."

"A good deal of the procedure is very simple and elementary. The whole nation is simply soaked in the Law. It is the duty of the priests to teach it, but everybody learns, because they feel that on it depends their national existence, so every man is his own lawyer. The ceremonial recorded of the ratifying of the original covenant is quite archaic,"

Judg. 1 :
27 : 2, and
reifs.

Exod. 12 :
42.
Lev. 22 :
10.

Exod. 18 :
19-26.
Deut. 1 :
12-18.
Deut. 16 :
18.

Isa. 1 : 26.
Ruth 4.
Exod. 21 :
6, marg. ;
22 : 7,
marg.
2 Sam. 5 :
3.
Lev. 4 :
13-15.

Deut. 21 :
1-9, 18-
21 ; 19 :
11-21 ;
17 : 9-12.
Judg. 2 :
16-19.
2 Sam. 7 :
10, 11.

Deut. 19 :
15-17.

Deut. 17 :
8-13.
2 Sam. 8 :
15 ; 15 :
1-5.

1 Kings 3 :
8-28.
Jer. 22 :
2-17.
2 Chron.
19 : 4-11.

Deut. 6 :
1-25 ; 11 :
18-25,
reifs.

Exod. 24 :
1-10.

Cp. Gen.
31 : 44-54.

Jer. 34 :
8-13, 18-
20.

Cp. Gen.
15.

Jer. 32 :
9-16.

and some of their ceremonies for ratifying an agreement are primitive in the extreme. But in their commercial matters they are thoroughly up-to-date in the way of drawing up documents. They say they learnt some of that from contact with the Babylonians, and while they stick to the old forms in religious engagements, they use the others in those which are more secular, though nothing in Zion is purely secular.

“So the whole nation and not any special class is the guardian of the Law, and that, according to their tradition, was the intention all along. Maine says that in most cases law had its origin in the decisions of early kings on points in dispute. Then the law became the possession of a privileged oligarchy—religious in the East, political in the West: in India the Brahmans, in Rome the patricians, as in Plato’s Republic the guardians, were the depositories of the knowledge of the law. It was much the same in other countries, and was possible because all was held in men’s memories and nothing written down. It gave a great opportunity for alterations and improvements according to the views of the governing class—the code of Manu in India, for instance.

“Then when writing became fairly diffused the commonalty had the Law written down and published, as the Twelve Tables of the Romans were put in the market-place; and then there is a code, giving the people a hold on legislation, and the administration of justice. They have a standard by which to try their judges. Now in most nations this comes fairly late in their legal history, and you can if you like say that the priests in Israel were the guardians of the Law till Nehemiah published it. But Zion’s tradition says otherwise. The ‘stele’ of Hammurabi was probably the publication of a code for the general information of the populace, and Moses provided for just such a publication of his Law. His inscribed stones were destroyed long ago, but Zion has a great monument there with a full copy for any one to go and see. Then it is all read over ceremonially every

Deut. 27 :

2-4.

Josh. 8 :

32.

Deut. 31 :

9-13.

seven years, and moreover nearly everybody knows it by heart. A great deal of it, of course, is like most early law written in a style that lends itself to memorizing, and it is memorized. It is the duty of the priests to see that it is, and it is made to their interest, because their livelihood depends largely on its being obeyed, and on the payment of the dues it specifies. They are good big dues, but as they are mostly paid in perishable matter, and form just a comfortable living, there isn't much to capitalize; and as interest is forbidden they can't sell the superfluity and invest the money—so that serves to keep them up to the mark. Not that they need it. Ahitub prided himself on being descended from the man who wrote—

‘ Lord, what love have I unto Thy Law ;
All the day long is my study in it.’

And it was just as true of him.”

“ Now that psalm seems to me to have a suggestion—and more than a suggestion—of forensic righteousness.”

“ What’s the matter with forensic righteousness as far as it goes ? ”

“ Well, St. Paul didn’t seem to approve of it.”

“ Didn’t he ? Now I think St. John rather backs it up. Doesn’t he say, ‘ He that *doeth* righteousness is righteous ’ ? and even if a man doesn’t feel particularly loving but does works of love, it’s all right, though if he can feel the love sensibly as well, so much the better. ^{1 John 7, 18-24.}

“ Look here. This may be right or it may be wrong, but it is conceivable. Think of it again in terms of natural law. Zion has a revelation of certain laws of nature in the spiritual world, and a contract that if those laws are observed the result will count as national salvation and individual righteousness, and the summary of those laws is love to God and love to your neighbour. They have national salvation, and if that effect follows the cause, why shouldn’t you assume that, given the prescribed cause, the observance of the Law, you have the other promised effect, personal righteousness ? Then later we have

1 John 3 : a further revelation of the same laws, and a further
22, 23. contract of individual salvation if we believe on the
Name of the Christ and love one another,—St. Paul's
'justification by faith' and St. John's evidential
works combined. And you will find people who do
definitely say, 'I am saved,' and therefore go on to
St. John's next point, and ask for what they will and
get it. They are working by a law as much as the
others worked by faith—a law of spiritual things,
and faith in GOD's undertaking."

1 John 3 :
22.
Cp. Rom.
3 : 27.

"Then where, on your theory, does the weak point of Old Testament righteousness come in? It evidently had one or it would not have been superseded."

"Just here, it seems to me: in not recognizing that the cause was inadequate to produce the effect, and making out a scheme of the world on a scale small enough for a man, to think that he himself could produce a cause sufficient to have as effect his own righteousness. The New Covenant is based on the recognition of the adequate Cause. But until it was revealed I don't see why you should blame a man for believing that God would accept as righteousness what He had said He would."

"Your friend Eleazar did, I suppose?"

"Absolutely, and it simplified matters immensely. So did Benaiah. God had said it was so, and of course it was. You did your part of the contract honestly, and of course He did His. It was perfectly straightforward. I don't mean to say that they had no sense of sin. What they did feel as sin they felt very really. But that had been provided for, too, in the Law, so you used the appointed means and were forgiven."

"Then there were Nathan and some others who felt that the cause was not equal to the effect promised, and just because they had a deeper sense of law than the rest, sought for the adequate cause. And that sense of law involved among other things, a wider and deeper sense of sin. Both parties loved God, and I must say that in a way the Benaiah party was more practically successful, they did get their expected results, but the Elijahs, Isaiahhs, and Hoseas of their

Eccles. 3 :
10, 11.

history belonged to the others, who had broken through nearer to God."

"Then it comes to this," I said. "You think that a healthy and prosperous national life might be attained by living according to the Law of Moses."

"I think," replied he, "that the Law of Moses is the application to special conditions of a set of universal laws."

"And if we knew those laws we could just use them and have a new age?"

"We might, but the more I think of it the more nerve it would seem to need. Now in this war we have been counting up our allies, and each accession has made us feel a little more comfortable. But it is very much that which Isaiah blames in his people when they were counting heads between Egypt and Assyria. He says, 'The Egyptians are men and not God, and their horses are flesh and not spirit.' Well, what they, and we, would want to say is: 'Yes, we know they are not, and that is why we feel safer. We know where we are with them.' And for want of experiment we don't know where we are with spiritual laws and beings. Now, on the other hand, did you ever meet any of those people who will in an emergency just look up in their Bibles what they call a 'promise,' and then they put their weight on that and, as it were, trust to supernatural machinery to do the rest? And then the thing happens. Because they had in themselves the necessary conditions making it possible for it to be done. Then some one else, in whom those conditions are not present, tries the same thing, and gets badly shaken when it doesn't come about. There's a law at work. Now I once heard a man say, 'Don't take God's facts for promises.' I take it that these promises are statements of the law of the Living One in His relation to man and nations and creation—facts of the being of God—and the conditions attached are the necessary conditions for the working of the law; in other words, for the indwelling of the Holy Spirit, and the full bringing of the Life to bear on the world."

Isa. 31 :
1-3.

John 4 :
15-17.

"You mean to bring supernatural forces to bear in politics and economics?"

"I mean that we might find that the natural extended a long way into what we have often called the supernatural. That's where the nerve would come in. It would have to involve a launching out into new discoveries in God. Not theological discoveries, primarily, but practical discoveries, such as they made in the Acts. We have to discover the law of the new life that worked in them and apply it, and I expect that would mean it applying us. In the Old Testament people thought in nations, and were given plenty of instruction about the national working of the law. In the New Testament we have a revelation of cosmic forces, necessarily more individual. In the past people have applied those forces chiefly to individual lives and circumstances. Why should it not be possible to apply them first nationally, then internationally? Savonarola *did* do something, you know. But it would want tremendous spiritual nerve simply to jump into God like that—into the 'great river, a river to swim in,' of Ezekiel's vision. And in some ways it would be just awfully risky. But, honestly, I don't see any other way of doing it. Our humanly produced causes are not equal to producing the effect of making a half-dead world live. It might be done if we had a prophet who could see the law and a few people who had, as I said, the nerve to act on it. The history of Zion is full of the power that may be exercised by the few. But no one man could see all. It would have to be a corporate prophet."

"You seem to want to reduce everything to law. Where does the love come in?"

"G. K. Chesterton speaks somewhere of the 'merciless mercy of God.' It struck me as a very true expression. Can we know what the love is till we know the law? And if the Name of the Law-giver is Love, will not the law be the revelation of love at its highest truth?"

VI

ZION'S APPROACH TO HOLINESS

"I TOLD you last time," said Michael, "about the national conditions of right relation to GOD as Zion sees them. That was only the beginning of the things they told me, both about national and personal approach to Him."

"You dropped a hint," said I, "that reminded me of Loisy's expression, 'divine dynamite,' for that with which they had relations."

"Yes, that set me off. I asked Ahitub, the old priest friend of Benaiah, who used to sit with him on the seat of judgment, about a few things—the death of Korah, Dathan and Abiram, Nadab and Abihu, the men of Bethshemesh, and so on—and we had quite a long talk about it. I had thought that they were instances of rather arbitrary action, but it seems that they were all instances of the working of a well-known law.

"When I told Ahitub that these things had rather puzzled us in the Isles, he looked surprised and said, 'But of course they died. They could expect nothing less—the Lord our GOD is a consuming fire, a jealous GOD.'

"I said that was just what I wanted explained. So he explained, and I found myself introduced to a new view of holiness, at least new to me. I had generally thought of holiness as, so to speak, a static quality, very still and very wonderful, and very awful, because of its purity, and because of its purity very delicate, and in need of protection, and therefore walled off from the approach of anything that might injure it.

Num. 14 :
36 ; 16 :
20-35.
Lev. 10 :
1-7.
1 Sam. 6 :
19.

Deut. 4 :
24.
Isa. 29 : 6.

To Ahitub it was a quality full of stupendous energy, a white-hot fire, very sensitive to the approach of anything unclean physically or spiritually, and leaping out by an instinctive reaction to destroy it. The wall was to protect the people from the holiness of God, not His holiness from them, and so the Law teaches what kind of things are to be regarded as causing danger, and how a person may be reckoned 'clean' so as to be able to draw near.

Num. 3 :
10.
Deut. 28.

"The punishment is on one side different from the long disciplinary punishment for going aside from the Law. It is a sudden and sharp reaction on something in the man himself. And when you come to think of it the idea is so widespread that it can hardly have been new to Zion at the time of the giving of the Covenant. Think of the purifications required before approaching the Greek mysteries. Then of the ablutions prescribed to the Moslem before prayers, of the care in approaching anything taboo in savage tribes. I saw sometime ago an account of an African tribe who thought their gods lived on a mountain, and when troubles came, their wise men said some one must have trespassed on the hill, and advised building a fence round it. The missionary who told it as an instance of benighted superstition never seemed to see a resemblance to anything in the Old Testament."

Exod. 19 :
9-26.

"Then you would say that the regulations about the clean and the unclean were akin to taboos?"

"Yes; I begin to think that the taboo system is based perhaps on something in the essential nature of things, and Moses got at that essential nature. 'Holiness,' as we used to be told, was the standing attribute of godhead in all non-Christian peoples, and was transferred to the belongings of the god. In what the 'holiness' consists, varies with the character of the god, so that in some religions you may get a 'holy man' who is the greatest scoundrel unhung. The holiness of the Living God of Zion is a white-hot burning purity, and all that belongs to Him or draws near to Him must be clean, or risk

contact with the flame that burns up all uncleanness.

"They hold that when man acquired the tendency to turn away from God he laid open a part of his nature to the intrusion of all that is unclean in the world, and so in his natural state is unfit to approach the essentially Pure One. What the nations around them call holiness in their gods may even require the unclean as part of their worship. So, when the great contract was entered upon in the wilderness, the greatest possible precautions were taken to keep the people out of danger of contact with such teaching, and also to provide a permanent boundary between them and the holy fire.

"That 'wall'—I think this was the word Ahitub used—was the priesthood. A whole tribe was set apart and formally sanctified to the duty of maintaining a certain standard of 'cleanness' which should make it possible for them to live at close quarters with Holiness. In the desert journeyings they camped round about the Tent of Meeting, and had the charge of its furnishings. They formed, as it were, a triple wall of defence. First the tribe in general busied with the ordinary out-door service of the Tent, then a priestly family charged with the offerings and the care of the first part of the sanctuary, to which the ordinary Levite was by no means admitted. This family is said by them to 'bear the iniquity of the sanctuary' and 'of their priesthood,' while the High Priest, the only man admitted to the innermost sanctuary—the very Presence chamber—is said to bear 'the iniquity of the holy things,' the offerings of the people. In some way they stand 'on the Godward side' of the people, between their sins and Him, and for the sake of the nation they must sanctify themselves, for if the High Priest sins he brings guilt on all the people, and if the priesthood goes astray the wall of defence is breached.

"Considering the extraordinary amount of taboos and restrictions laid upon the Pontifex Maximus in Rome, for instance, and the kings, priests, witch-

Cp. Exod.
19: 9-26:
28: 1.
Num. 18:
1-7.

Exod. 28:
41-43:
29: 44-46
Num. 8:
6-26.

Num. 3:
1-39: 1:
51-53.

Num. 4:
1-49.

Num. 18.

Exod. 23:
38.
Cp. Num.
16: 44-50.

Lev. 4: 3.

Exod. 28.
Lev. 21.
Exod. 30:
17-21.
Lev. 10:
8-11.
Ezek. 44:
17-27.

doctors, and caste men of other religions, I expected to hear of a very strict rule for these priests, but with the exception of certain regulations as to marriage, and of dress and ablutions and teetotalism while officiating, there was very little more laid upon them than upon the rest of the nation. I remarked upon this to Ahitub, and he said, 'The whole nation is a kingdom of priests. They live now under the law of holiness, and what can any priest do more than keep that law and teach others to keep it?'

Ezek. 20:
41.
Ezek. 6:
7: 36:
16-23.
Cp. Amos
3: 2.

"I asked what he meant by a priestly nation, and how they served as priests. He said, 'The Lord is Lord of all the earth, and in Mount Zion is His place of contact with the world. The nations have sinned and done uncleannesses which are as a stink in His nostrils, and for their defence, lest He should destroy them in a moment, He has set about Him a kingdom of priests, a holy nation, a people in whom He is sanctified. As we priests bear the iniquity of the sons of Zion, so do the people that know the Lord bear the iniquity of the whole earth. And in so far as we keep His commandments and do them, so far is He sanctified in the sight of the nations by the vision of His goodness, and in so far as we offended against Him in the days of old, and were punished, in so far was He sanctified by the showing forth of His righteous judgments, that they might know that He is the Lord, the Holy One.'

Num. 4.

"'The "holy things," which are the visible reminder of God's presence, and belong to Him, as it were, personally, must be treated with special reverence. I told you that the Levites were not allowed to handle or even to set eyes on the vessels and furniture of the actual sanctuary, "lest they die." Then there are the offerings made by the people, their gifts and dues. These, as belonging to the Holy One, are also holy, and no one who is technically unclean may touch them.

Lev. 22.

Lev. 10:
1-7.

"'Now,' said Ahitub, 'do you begin to see the answer to your question? Nadab and Abihu transgressed knowingly in bringing unclean fire before the

Lord. The men of Bethshemesh and Uzzah not only ^{1 Sam. 6:} looked upon, but touched the Ark. That Ark on ^{19.} which no man living save the High Priest has set eyes, ^{2 Sam. 6:} 6-7. and which he dare only approach when it is veiled by ^{Lev. 16:} the incense cloud, and when he bears the blood of ^{13.} covering. And they touched it casually and made it a gazing stock! Can you wonder that they were consumed?'

"So no one who is in any way unclean may come ^{Lev. 10:} to the Holy Mountain, to the Temple, where as a ^{8 to 11:} nation they meet with the Lord. Man may approach ^{47; 15.} in prayer, that is never refused, but without physical ^{Num. 19.} cleansing he may not draw near in body. For instance, when Eleazar and I were waiting for cleansing before he went up to the Passover, he might not help in the packing and loading of the dues that were to be taken up to be paid, and though every one was very busy we might not do anything that would bring us into contact with anything or anybody that went up, because no one who is in any way unclean may eat ^{Lev. 7:} of the holy feasts. ^{19-21.}

"But I said to Ahitub that it seemed to me that a great deal of that which was counted unclean was purely physical, and often unavoidable, or even ^{Lev. 11:} meritorious. For instance, if you killed a mad dog ^{11-27.} and accidentally touched it in burying it, or touched a dead lizard, or a cat, you would be unclean till evening, and had to wash your clothes. And when one of the oxen died and I helped Abner to move it we were both unclean till evening. It was true we left it till it was very nearly evening just for that reason. Amos had gone to the funeral of an uncle, and he was ^{Num. 19:} unclean for a week because he helped to carry the ^{11-22.} body to the grave. Again, if we broke any of the ^{Lev. 20:} food taboos we were unclean, and there were a lot ^{25.} more things that seemed rather trivial. You couldn't call them moral at all.

"I told you—didn't I?—that the priests were sanitary inspectors. Well, the old man settled down and lectured me on sanitation and diet till I felt like a St. John's ambulance class. Infection, quarantine,

and isolation, it all came in. Some of his premises were a little queer, but his conclusions were all right. 'Of course it is a trouble,' he said, 'and we insist on it so that people shall avoid certain things, or, if it is essential that some dirty job be done, that the man washes himself and his clothes after it, and the house is kept clean. Do you think it well pleasing in the sight of the Lord to have people go about His land dirty, and would you so appear yourself before one whom you wished to honour? The Lord will be honoured in the bodies of those who serve Him, and so He will have only clean men in His land as He will not have any man of the priests serve who is imperfect, nor accept for an offering an unclean beast.'

Lev. 21 :
16-24 ;
22 : 17-25.

"'But,' I said, 'it is not *immoral* to be dirty, and yet you reckon it as unclean equally with real sins.'

"'It is immoral if you can help it,' the old man declared, 'and it is unhealthy too. The Lord promised that if we kept the Law we should be a healthy people, and this is one of His ways of securing it. But at the bottom of all, is the intention to make men see that what uncleanness of the body is to men, that uncleanness of the heart is in the sight of the Holy One. It is a smoke in His nostrils. And though we require cleansing for both physical and moral uncleanness, yet you will remember that the cleansing for one is the washing by water, and for the other the offering of the blood.'

Isa. 65 : 5.

Lev. 5 :
1-10.

"'Not always, surely,' I said. 'Do you not require a sin-offering for some of the ordinary uncleannesses?'

"'Only,' he answered, 'if the man has become unclean without noticing it, and has gone about unclean, or has been an oath-breaker for some time. He ought to keep his eyes open. If we let people off every time they said "I didn't know," they would never know anything. It is their business to know, and our business to see that they do.'

"In practice," went on Michael, "it comes to this: if a man has merely incurred uncleanness it can be cleansed with washing. If he has sinned, the uncleanness goes further, and he must provide himself

a protection before he can come into the presence of the Holy One, or his life is forfeit. So he 'covers' it with another life, which is accepted as 'clean.' That is to say, he brings the blood (which is to them—the life) of some clean beast, and that is a shield for him under cover of which he may approach.* This shield is used in any case, whatever the offering is, and they have several kinds, one of which has specially to do with sins. But because of man's innate sinfulness they always make this 'cover'—what I used to be taught to call an atonement."

Lev. 17 :
10-12.

Lev. 1 :
4, etc. ;
3 : 2.

"But the sin-offering is different ? "

"Yes, that is offered with a special intention for some definite breach of the Covenant Law. That Law was ratified by a 'blood-covenant' between the people and the Living God. Only instead of the two parties partaking of each other's blood, as is, I believe, the general rule in such covenants between men, the blood of an offering was sprinkled on the altar and the people. If a man breaks the Covenant, he severs his relation with life, and loses the protection of the Covenant while still living in the nation in the midst of which is the Holy Fire. But he can renew his relationship by bringing a life to represent his own and offering it. Then he is covered again, his sin is forgiven and he has a fresh start, and may dwell safely with the everlasting burning.

Exod. 24 :
6-8.

Lev. 4 :
4, 15-24,
29-32.

"You may have noticed that some of the punishments I mentioned were denounced upon wrong approach to holy *things* as much as to the Holy One. That is because all that belongs to Him shares His holiness, and carelessness or disrespect in dealing with it or taking it for your own use is visited with the same penalty as if it were offered to Him personally. His day may not be used for common work, His Name may not be taken carelessly, or in an oath which is going to be broken, nor may His servants be touched with impunity. As He is the owner of the Land, and the tithe is the rent paid Him for it, that is holy and may not be diverted to common purposes,

Lev. 17 :
10, 11 ; 7 :
27.

Josh. 7 :
11-26.
Exod. 30 :
31-38.

Exod. 31 :
14-15.

Lev. 23 :
29.

Exod. 20 :
7.

Ps. 105 :
13-15.
2 Kings 1.

* See Note G, Atonement.

Lev. 24: 10-16. neither may any of the offerings made to Him. There may not always be the sudden death penalty for misuse, but there is the death sentence. Then, because He is a 'jealous God,' any open defiance of His authority, or anything that may 'profane' His Name, may be visited suddenly either by fire or plague (the earthquake at the time of Dathan was a 'new thing,' the two other means are, they say, the usual ones). It is recorded that in the early days of their training, when the people muttered against Him or refused to obey, this punishment followed swiftly. Again, when the Ark of the Covenant was once taken by their enemies, the plague is said to have lasted till it was brought back. And once again, when the Land was invaded and the Holy City threatened, the enemy was struck with plague.

1 Sam. 5-6.
2 Kings 19: 35-36.

"But the fire only leaps out because it is there. And that is the second aspect of their relation to the Holy One. Zion dwells with an everlasting burning, a fire that is never quenched, at her very heart. The Holy City is the hearth of God. In the old desert days the threat was made that this fiery Presence, which was protection as well as danger, would have to be removed, because of the people's sin, it was too dangerous for them. Later they became over-confident, forgot their own uncleanness, and remembered only His protection, till in the time they call the 'Great Assay,' or 'Great Day of the Furnace,' a prophet saw the protecting glory depart from the city, and it was not till the 'dross' had been burnt out and the 'silver' refined that the glory returned. That was the time of their great calamity, but it has left them passionately clean and loyal, and separate from all that could defile themselves or the Land. For they see the fire throughout the Land burning up all unclean things, or rather one would say charring them, so that though they may seem strong to the eye, yet when a man comes to lean on them they fall to dust. So that in those instances of which I spoke, in which though the death sentence is pronounced it does not operate instantaneously, they think the

Isa. 33: 13-16;
30: 27-33; 10: 16-17.
Isa. 29: 1-7.
Exod. 32: 10.
Num. 14: 11-15.
Jer. 7: 8-15.
Jer. 6: 28-30.
Ezek. 22: 17-22.
Ezek. 11: 23; 43: 1-9.
Isa. 4: 2-4.

fire works invisibly, according to that which is in a man's heart, so that though he may apparently be walking about as usual, yet he is little more than a husk.

"Their loyalty expresses itself in an utter opposition to all idolatry or witchcraft of any kind, as these show a reliance on other powers than the Holy One. They believe in those powers firmly, and by the stories they tell, with good reason, but they absolutely refuse to allow any dealings with them. Then they are most particular in paying all dues and observing cleansings, so that there may be nothing to offend in the Land. And once a year is 'Yoma,' the 'Day of the taking away of sins,' on which blood is offered in the Holy of Holies by the High Priest for all the sins of the nation.

Lev. 20 :
1-7 ; 19 :
26.
Exod. 22 :
18.
Deut. 18 :
9-14.

Lev. 16.

"That is their present practice, so there has been of late no need to stop punishment, and I don't know how it was stopped in the Great Assay, they are perhaps naturally not keen on talking very much about that part of their history. But they say that the course of their history has taught them that there are two ways in which the course of the fire may be stayed.

"The priesthood is, as it were, a wall to protect the people from the fire of holiness, and deliberate sin is regarded as making a breach in the wall. When the wall is breached then comes the out-rush of the fire. If, then, a man can be found so one in temper with God that he will spontaneously execute the justice that the occasion demands, the breaking-out will be stayed. Or again, if a sufficiently representative man can so repent for his people that he stands before God 'in the breach,' to let the fire light on him instead of on them, not minimizing the sin, but offering himself for it, the wrath will be checked.

Cp. Isa.
30 : 10-14.
Amos 7 :
7-9.
Num. 25 :
6-15.
Ps. 106 :
28-30.
Exod. 32 :
29-35.
Ps. 106 :
19-23.

"There was a long pause after the breach was made before the Day of Assay began, and that, they say, was because the Holy One held back His wrath, hoping that a man might be found who would execute judgment or stand in the breach. But the politicians and prophets were busy making a jerry-built wall and

Ezek. 13 :
8-16.
Jer. 5 : 1.

Ezek. 22 : daubing it with untempered mortar, saying that every-
23-31. thing was going well, and evolving panaceas of the
pills-for-earthquake variety, and there was no 'man'
among them. So the wrath came.

"If, however, the people will steadily execute the judgment of the Lord on evil-doers without fear or favour, and, as they say, 'put away the evil from among them' so that there is no need of violent emergency remedies, then the wall remains intact, there is no breach.

Num. 25 : "But the 'sinners against their own souls' on whom
7, 8. the judgment is executed are treated as those who
Exod. 19 : have committed sacrilege. If they were smitten by
13. the Lord no hand of man would rest upon them, so
now when they are executed it is by stoning or by
Deut. 13 : striking with a dart. Idolatry and sorcery are thus
10. punished, and the disloyalty that blasphemes the
Lev. 20 : Name. The man who offers his children as a sacrifice
27; 24 : to a false god, or the son who rebels against his
14-16. parents, both commit sacrilege against life and are
Lev. 20 : stoned. So also are those who commit impurity.
2. And the man who takes the dedicated thing for his
Deut. 21 : own use, whether it be Sabbath or property, is stoned
21; 22 : too."
21-24. Ezek. 16 :
40; 23 :
47.

"That is all very well; but do they really believe that washing in water will cleanse them, or that the blood of an animal will protect them?" said I.

"People vary," he replied. "Some just accept it because it is in the Law, just as we were taught as children—

' . . . this I know,
For the Bible tells me so.'

Others feel that it is inadequate. How does it avail? I had a talk with Nathan on that very subject.

"'I bring my sin-offering,' he said, 'and I know that my sin is forgiven when I come with a truly penitent heart; but how the offering of the life of a beast can be equivalent to my life which is forfeit, and how the sins of the nation can be born away by the scape-goat, I cannot understand.'

“ ‘ You think that the openly shown repentance is not sufficient ground for GOD’s forgiveness ? ’ I said to him.

“ ‘ The thing is done,’ he said. ‘ The sin is there, the blood may be accepted as a cover, and the fiery wrath of the Holy One be restrained, so that I may come into His presence, but it cannot do away with the sin. It seems to me that so many of our ordinances are shadows of things greater, of the real things, which Moses saw in the Mount. Sometimes I think they are like the toy houses the children make after the pattern of the real ones.’

“ ‘ So that you would say that they are prophetic of that which shall be revealed in the Day of the Lord ? ’ I asked. ‘ That in that Day GOD will provide Himself a lamb to take away the sin of the world ? ’

“ ‘ Ah,’ said Nathan, ‘ Abraham looked for a lamb, and the ram of the sin-offering was given him. But what do you mean by the sin of the world ? ’

“ ‘ Moses,’ I said, ‘ stood in the gap for his own people. What if from the Kingdom of Priests one should come who should stand in the breach for the whole world, Isa. 53. and make his soul an offering for sin for them all ? ’

“ ‘ A priest for ever after the order of Melchizedek,’ Ps. 110. he murmured, ‘ to sum up our priesthood into one head. Moses might stand for us ; but what man is great enough to stand priest for all the world ? Yet it is written “ the Lord hath laid on him the iniquity of us *all*,” and you think it means the world outside Zion as well as ourselves.’ And he got up and walked slowly away.”

As Michael paused I said, “ But don’t you think that the revelation of the love of GOD in the New Testament has mitigated the strenuousness of that old conception of holiness ? ”

“ At first I thought it might have done,” said Michael, “ but now I am not so sure. You will find that the New Testament takes it over in its most uncompromising form. I should put Ananias and Sapphira, for instance, into the category of Achan. That might be far-fetched, but it is not a solitary

Acts 5 :
1-11.
Cp. Matt.
3 : 11-12.

Luke 12 : instance. Does not Christ Himself, Who stood in
49. the breach for us, frequently speak of fire, 'sending
fire on the earth,' 'fire that shall not be quenched,'
Matt. 18 : 'everlasting fire,' and of the burning up of chaff and
8 ; 25 ;
41 ; 13 :
30, 42-50, tares ?"
reifs.

"Apocalyptic," I murmured.

"Yes ; and St. Matthew is strongly tinged with it,
isn't he ? Then take St. Paul. He says all our work
shall be tried with fire. I. and II. Thessalonians are
1 Cor. 3 : 'apocalyptic,' and there is the same idea of the breach
13-15 ;
11 : 29.
2 Thess.
1 : 8 ; 2 :
8.
Rom. 9 : his brethren as Moses offered to be. And Hebrews'
2. is apocalyptic. The writer deliberately adopts Moses'
Heb. 12 : description of a GOD who is a consuming fire, and
29.
2 Pet. 3. if you see the idea in his mind you can find other traces
of it. Revelation is full of fire. So are II. Peter
and Jude. You see the idea is present to a large
proportion of the New Testament writers. You know
you would hardly expect to find it in St. James."

"You have not mentioned St. John either."

"Well, I mentioned the Revelation, but you get
another side in the Gospel and Epistles. It is only
1 John 1 : the outside of a flame that burns, and he had got
5 ; 2 : 9,
etc.
John 1 : inside, and sees it as light, and to him the Lord is
7-9 ; 8 : 'The Light.'"
12.

"And Peter ?"

"There you have the complementary idea of the
1 Peter 2 : Christian priesthood, the defence of the unbelieving
5, 9. world, and in Hebrews the High Priest after the order
of Melchizedek offering the blood of the New
Heb. 9 : Covenant both for its inauguration and for its renewal
11-28. when we break it. The same idea goes on into our
own day, in the Confession and Absolution in Morning
and Evening Prayer and Holy Communion, before we
draw near ; and the requirement of auricular con-
fession before approach to any sacrament is merely
an intensification of the same thing. If you have
the clue you can see it all work out."

"So you can a great many other things. What
about the water cleansing ?" I asked.

"There it seems to me you divide into the spiritual

and physical sides. On the spiritual side there is the washing of Baptism and the offer of the Living Water which was used for both cleansing and drinking. On the physical side you have the sanitary authorities, which I believe you only find in lands where there is, at all events, some Christian influence at work.

John 13 :
10.
John 7 :
37, 38 ;
4 : 10-14.

"And there's another thing. At Pentecost the Church was given the indwelling of some of the fire, and that has made her responsible for some of its functions, and I am afraid we have not discharged them. Indeed, I think that like Zion of old our carelessness has brought us to our Day of Assay. It seems as if the breach has been broken down again and the fire were pouring out on an uncleansed civilization. You remember social and political sins unrepented went to the breaking down of the wall as much as religious omissions."

Acts 2 : 2.

"So that it is no good going to Church three times on Sunday and leaving a slum with sweated workers at your back door."

"And paraphrasing 'the Temple of the Lord are these' by 'we are very good Churchpeople'; not the least use as far as I can see," said Michael.

Jer. 7 : 3.

"Then, continuing the metaphor, I suppose you would say that we must produce a Moses or a Phinehas before all the troubles cease. But who is sufficiently representative to do it? And besides, you said that Christ Himself stood in the breach."

"He stood in the breach as 'The Man,' but may it not be that He requires those who claim to be His priesthood, who are what St. Paul would call 'in Him,' whether individuals or nations, to stand by Him, His body, not in the breach, but as the wall, and also acting as His body to execute His judgment?"

"How?"

"I don't know. We must get close enough to Him for Him to be able to tell us, and then I expect we shall know by experience that 'He that is near Me is near the fire. He that is far from the fire is far from God.'"

UTOPIA ACCORDING TO MOSES

“ And—

‘ Thy blessed unction from above
Is comfort, life, and fire of love.’ ”

“ Yes ; and ‘ If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.’ ”

VII

SOME RELIGIOUS OBSERVANCES IN ZION

“I MENTIONED the priests,” said Michael, “in speaking of the approach to the Holy One, but I said very little about them and their share in the national life. So I had better tell you something of that side. Of course the idea one always connects with them is the offering of sacrifice. But because the whole nation is a priesthood, even that function has been exercised by laymen in time of need and the sacrifice has been accepted. That was so refreshing about the Law. You felt there was no unnecessary red-tape. There was always a reason for everything and you were expected to interpret it reasonably. The priest was the man to ‘stand on the Godward side’ between man’s sin and God’s holiness, but if there is no hereditary priest there, then a man who is in himself of priestly temper—a ‘priest after the order of Melchizedek’—takes his place. But generally it is the rule that only by a priest and only on Mount Zion is the life offering made, under cover of which man may approach the Living One. As I said before, the priesthood forms a wall of defence between sinfulness and holiness, and only the priest may offer the sin-offering.”

¹ Sam. 7 :
⁹ Kings 18.

“But if you have a hereditary priesthood, with some exclusive functions, and supported by the rest of the nation, you get something very like that division of society to which you objected in Plato.”

“Not exactly, because they are not felt to be superior in the same way. They have no monopoly

- of education, brains, or exercise, or government. They are merely specialists in one particular branch of the national life. And they are not separate from the rest as a distinct caste, for the High Priest is in some respects the personification of the priestly nation. He is said in his symbolic dress to bear the 'names,' the 'judgment,' and the 'iniquity' of the people before the Lord. Nobody could tell me exactly what it meant, but some degree of identification is clear, because when he sins, his sin is imputed to them, and his sin-offering is the same as that for the whole nation, so if he bears their iniquity they seem to bear his too. Then at Yoma he offers the sin-offering for the whole nation and as their representative offers the blood in the Holy of Holies. It is a striking instance of the importance the Law attaches to sin and its interference between God and man, that the only entry into what is held to be the very Presence Chamber on earth of the Holy and Living One should be concerned with sin rather than with worship.
- Exod. 28 : 12, 29, 38. "As the High Priest is the people's representative before God, so he is the official 'seer' of the nation—
- Lev. 4 : 3, 14. God's mouthpiece to them, and in respect of this he is the king's official adviser. This does not, however, prevent the king from receiving messages from other sources.
- Lev. 16. "The service of the Temple is by no means the only work of the other priests. They are too many for it to occupy them all, and they go into residence, like the canons of a cathedral, in turn. But they are, as I told you, the sanitary authorities for the whole country, they are the teaching profession, and have a certain amount of legal work in addition. Moreover, they are not debarred from war or business, though it is felt that to engage in business and make an independent income for yourself is not the ideal, for the Lord Himself is the 'portion' of the priest, and he should require nothing more.
- Num. 27 : 21. "The priestly tribe has no land of its own as it is understood in Zion, that is to say, not enough to
- Jud. 20 : 28. 1 Sam. 22 : 10, 15, etc. 2 Sam. 15 : 27. Ezra 1 : 63. Cp. John 11 : 51. 2 Sam. 24 : 11. 1 Chron. 25 : 5. Deut. 31 : 9-13. 2 Chron. 15 : 3. 2 Chron. 17 : 7-9; 35 : 3. Cp. Hosea 4 : 1-9. Mic. 3 : 11. Mal. 2 : 4-8. Neh. 8. 2 Chron. 19 : 8, 10. Deut. 17 : 8-13.

live on, but they have their own little cities dotted about the country with just a fringe of gardens, enough to keep them in fresh vegetables and their few beasts in pasturage. Then the Lord pays them out of the dues He receives from the rest of the nation as rent for their land. Really, when you come to think of the arrangement, it is very much what some people would like to see as a reformation of our country parish system. Instead of having a single man in each village who is supposed, without any of his own kind to rub up against, to keep himself fresh spiritually and exercise all the gifts and virtues, you have cities of specialists who can be called upon for the particular work for which their training has fitted them. They are not really expected to do much pastoral work, and a great deal of what we have been in the habit of leaving to the clergy is done in Zion by the laity, and not done any worse as far as I could see. In that way the 'priesthood of the Laity,' as folk call it, is very highly developed there. Even on the Sabbath Day I have known Benaiah take the services over the head of the young 'cohen' who was there—thought he was not quite 'sound,' I believe, at least he said so in other words afterwards. So he took the service, sermon and all, and a very good sermon too, very much to the point and not too long, and at the end he let the young cohen give the blessing; he couldn't well make a mistake over that. Oh, the young fellow took it like a lamb. It was not an essential part of his duties, you see."

"What was the Sabbath like?" I asked. "Was it very dull?"

"I liked it," said he. "Of course it was not like the corruption of it described in the New Testament; they had got it the right way round, and made it really a 'rest to the Lord.' And I think it was probably that rest which gave them all such thoroughly sound nerves. It was a day of putting aside all worries and all strain, and thinking of something better."

1 Chron.
12 : 27, 28.
Num. 18 :
20-24.
Deut. 10 :
9, etc.
Josh. 18 :
7.
Josh. 21 :
1-42.
Num. 35 :
1-8.
Num. 18 :
21-32.
Lev. 27 :
30 ; 7 : 7.
Deut. 18 :
2-5.
Exod. 30 :
11-16.

“ Their idea of the Sabbath is due to their conception of what man is. This idea I gathered partly from one of Benaiah’s sermons, partly from talking to him and Ahitub. They say man is a ‘ dweller in a house of clay,’ made of earth and the Divine breath, definitely superior to animals, but still closely related to the lower creation, and what he makes of himself depends on what he attends to.

“ Benaiah put it a little differently in one of his sermons. He started from ‘ Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth ? ’ And he told them that some people had been talking a lot of nonsense about things nobody could understand. (That, I think, was aimed at the young priest, who was supposed to have leanings in the way of speculation.) ‘ But,’ he said, ‘ you can tell quite well now, without waiting till you are dead, whether your spirit is going up like that of a man, or down like that of a beast. A beast’s favourite attitude is looking down at its food, that is what it thinks about. Look at a man. Is not his most natural attitude looking straight at his neighbour or up at the heavens ? You are made of earth and the breath of God. Keep your eyes on the earth and the things of the earth and you will belong to the earth like the beast. Keep them upon God and your neighbour and you will belong to God. And the Sabbath,’ he went on, ‘ is given you to make sure you have time to do it. Moreover, it is our special offering to the Lord our God. Other peoples offer of their cattle and fruits to their gods (who are no gods). The Holy One has commanded to us this sacrifice also, of our time—a part of our lives, in token that the whole is His. And therefore this offering is of the most holy things, and he who puts it to common use incurs the guilt and punishment of sacrilege, and brings guilt upon the nation as surely as though he had laid his hand upon the Ark of the Covenant.’

“ Talking it over another day, he and Ahitub

Job 4 : 19.
Gen. 2 :
7, 18, 20 ;
3 : 19.

Eccles. 3 :
21.

Exod. 31 :
12-17.

Lev. 26 :
2.
Num. 15 :
32-36.

Gen. 1 :
26-29.

said that man's ideal relation to the world was dominion, but the perversion of man's nature had substituted possession as the thing to be aimed at, and possession often meant such an attention to the thing possessed that God and a man's neighbour were forgotten, and thus disregarding the two great points of the Law, he fell out of relation to the Living One and became to all intents and purposes dead.

"‘At the head of the Law,’ said Ahitub, ‘are the Ten Words. And the Keepers of the Ten Words are the Fourth and the Tenth, “Remember the Sabbath Day to keep it holy,” and “Thou shalt not covet.” And of these the Fourth is the Keeper of the Tenth, for he who truly keeps holy the Sabbath to think therein on God will think nothing else worth coveting.’

"It struck me that with all our modern psychology, and New Thought culture, and teaching about thought control, and dropping ‘discordant thoughts’ and so forth, we had not got so very much farther than these two old men who were serenely setting out to train a whole nation in thought control, not only to drop the wrong thoughts but providing the right ones, and holding it a part of the national security to do so. In support of their position they quoted to me from one of their prophets—‘If thou turn from the Sabbath Day thy foot, from doing thine own business on My Holy Day, and callest the Sabbath Delight—Holy of Jehovah, Honourable; and dost honour it so as not to do thine own ways, or find thine own business, or keep making talk: then thou shalt find thy delight in Jehovah, and He shall cause thee to ride on the high places of the land, and make thee to feed on the portion of Jacob thy father; yea, the mouth of Jehovah hath spoken.’

Isa. 58 :
13.
G. A.
Smith's
trans.

"‘We,’ they said, ‘are the people of the Lord, and this is *the* day above all which is given to us in which to keep up the relationship on which our national life depends.’

Jer. 17 :
20-27.
Ezek. 20 :
12-24.
Neh. 13 :
15-22.

Exod. 34 :
 21 ; 20 :
 9 ; 23 :
 12 ; 35 :
 2, 3.

"And whatever was doing or whatever was the season, that day was kept absolutely for the Lord.

"Now I'll try to give you some idea of how it worked out, but as I can't bring the atmosphere of it to you it will probably sound rather tame.

"We began on Friday afternoon by finishing up the cattle a little earlier than usual, while the women got ahead with the cooking. Then just before sunset the kitchen fire was banked up and we put by the tools and had a wash and put on clean clothes, and when the sun went down the Sabbath began. You could almost feel things settle themselves for it with a comfortable sigh. I wondered at first why you might bank up the fire though you might not light it, until I tried to get a fire with flint and steel and found what an undertaking it was. That really was a deprivation, if you like. When I was knocked down I had a really decent tin of cigarettes, and a box or two of matches and some money in my pockets—among other things. And when I got to Zion I found the money all right, changed into shekels. I was quite a capitalist. The cigarettes had gone, and the matches had been turned into flint and steel, which I couldn't make work for I don't know how long.

"Where had I got to, though? Oh yes, the fire and lamp were going and we had an extra special Sabbath supper, and then if one of the priests or Levites had come over for the week-end with a book some one would read it aloud. It might be poetry or history, or law, all written by hand, just consonants crowded together, and the reading was largely a question of remembering what they stood for. Then the elders would perhaps raise a question of various readings. It *was* a question of 'readings' too, not 'this edition reads so-and-so and that copy something else,' but 'Elimelech of Jerusalem reads so-and-so' and 'Shimei ben-Gera reads that.' And there was a certain Elhanan ben-Jerahmeel of Kiriath Sepher whom Ahitub always produced in an emergency who seemed to have a variant for

any text you liked to mention. They would get quite excited over it. Some of us used to slip away when it got too highly technical, and it was then that I got in many of my talks about the Law, and their other religious ideas. But we never sat up very late, and when the special prayers, blessing the Sabbath, had been said we went to bed.

"Next day we did just what was necessary for the stock, and the rest of the day was given to worship and to thinking and talking about God. The worship was either at the farm or the city and was partly liturgical; something, I suppose, on the lines of the early Christian services—a good deal left to the leader and fixed points where the congregation had to come in. It was always dignified in a cheerful way, and very reverent, but they never seemed to mind how long they went on. I'm afraid I used to get rather tired by the end of the second or third hour, but no one else seemed to.

"One Sabbath, as we went to the city, one of the small boys pointed to a little hill near the town, and said in a tone of solemn horror: 'That's where they used to offer sacrifices in the old days.' So I looked properly impressed, and said '*Did* they?' in appropriate tones. Eleazar was handy and improved the occasion with one of the somewhat lengthy resumé's of their history to which they are rather addicted—and out of it I picked the facts that it was the old High Place of the town, and sacrifices had been offered there on the Sabbath quite as an ordinary part of the worship of the Lord. Then into the worship crept various rites belonging to Baal and Ashtaroth, and so it was at other local centres before the Day of Assay. 'Ahitub doesn't like it mentioned, but one of his ancestors was chief priest of the grove in those days. The priests had given up teaching, so the people never paid their dues, and a lot of them took up this kind of false priesthood to make a living. Then in the Day of the Great Assay one of our forefathers hanged the false priest up by his own altar, and cut

down and burnt the grove. Since then sacrifice is only offered at Mount Zion.'

"Here Benaiah interposed in his best Sabbatical tones. Possibly he thought the account of Ahitub's ancestor was proving a little too interesting to the smaller Eleazar. 'In those days,' he said, 'men felt that as you do not come before one greater than yourself without a courtesy present, so they could not come before the Lord without a sacrifice. Now we have learnt that the sacrifice of praise and thanksgiving is acceptable in His sight, and we bring that as our gift.'

1 Sam. 9 :
7-8.
Ps. 50 :
14, 23 :
4 : 5 : 27 :
6, etc.

"In the afternoon we had a regular school for the children, generally taken by the priest or Levite who had spent the night with us. They did reading, and writing on a big sand-tray; parchment was far too precious to waste on learning to write, even for notes to a friend you went to the rubbish heap and looked out a potsherd of a suitable size, and the sand-tray made it easier to correct your mistakes. Then they chanted pieces of the Law or poems till they knew them by heart. After that came a kind of study circle or discussion class on a point of law or on one of the promises. Anybody joined in that who liked, including neighbours, and they hunted the point in question up and down through all the literature of the last thousand years or so and through the case-lists of all the local courts for the memory of man. Nor did they stop there. They know nothing of secondary causes, and it came out quite freely, 'So-and-so broke such and such a command, and the Lord punished him in such and such a way.' You were not bound to go to these discussions. Amos said he was too slow, thinking always made him sleepy, so he retired to a convenient corner of the stack-yard, and peacefully slept till the Sabbath was done. If Nathan were at home he and I very often just sat out the afternoon together, sometimes saying a word or two, but oftener he would sit in meditation the whole time. That was one of the things that was so

restful about the Sabbath, you didn't *have* to talk to any one. Sometimes we went round to see people, especially one Kenaz, of whom I must tell you later ; but even then all the talk was one variation or another of the same subject.

"At sunset the Sabbath ended, and we did the evening work with the beasts and the week had begun again.

"It doesn't sound very interesting or exciting when you talk about it, and I think it is because we don't really think of GOD as the supremely interesting subject. People can spend whole days talking golf or politics, because they are really interested in them. Well, to the men of Zion the Lord of all life and power is the most interesting subject they know, what He has done, is doing, and will do, because to them He is the One Who does things now, has done great things in the past, and is going to do greater ones in the future.

"Beside the Sabbath Day they have the Sabbath Year. Every seventh year is largely used for devotional and educational purposes. It is the Sabbath of the Land, which is let lie fallow, and all that comes up self-sown is common property, and so is the fruit. There is no regular reaping or fruit picking ; if any is wanted it is plucked, but they told me the harvest of the year before is always sufficient for their general needs.

"But apparently the year is not kept so quietly as the day. It is a time for travelling about to see friends, to hear some noted teacher or compare notes with a good farmer, or just to see the country. There is no question of taking provisions, you can eat what is there. Benaiah said it was an excellent cure for restlessness. Men got tired of doing and seeing the same thing week after week, and this year of change freshened them up.

"Any restlessness in the intervals is provided for by the three feasts which every man must, and every woman may, attend at Mount Zion. They are connected with the history of the nation and

Exod. 23 :
10, 11.
Lev. 25 :
1-7.
2 Chron.
36 : 21.
Jer. 29 :
10.

Exod. 34 :
22-26.
Lev. 23.
Deut. 16 :
1-17.

also with certain seasons of the year, partly because, in an agricultural community, if all the men are to go up to one centre they must go at a time of year when the work can be left.

"The earliest feast is the Passover, the one that fell just after I got there. That commemorates their release from bondage. Seven weeks later came the Feast of Weeks to which I was allowed to go; that is in memory of the giving of the Law, and came after their first harvest. And last comes the Feast of Booths, in memory of their life in the desert, to which I was to have gone and camped out with the family after the autumn harvest, only I came here instead. And before it came Yoma, the Day of the Carrying away of Sins.

"These feasts are a kind of regular summer school in worship. They are not by any means 'retreats,' but times of services of praise and offerings, of feasting and rejoicing, of teaching by the priests, and of seeing friends.

Exod. 34 :
23, 24.

"It really implied a great deal of dependence upon God to leave house and family and goods and without anxiety go and rejoice freely before the Lord, with hostile nations on all sides jealous of the good crops of Zion, but nobody seemed to think of staying away.

2 Chron.
29 : 34 :
30 : 3, 15-
20.

"There was always a great preparation for the feast. All the priests and Levites went up first; some were naturally on duty in their 'course,' but the rest had to be there too for the extra work of the feast. A little later those of the people who had to undergo blood-cleansing went up, and the rest of us prepared the dues and offerings and provision generally that we were taking up with us.

"We didn't take up all the dues that were to be paid. They all had to be distributed among the priests in the different cities, so it had been arranged that to prevent congestion the greater part should be paid to a local Temple officer in each tribe, and only a symbolic part should be taken up to offer at Mount Zion. Even then they told me it was

sometimes difficult to store the gifts in the Temple granaries.

"The offerings were mostly in kind, because the command is that, as a rule, only that is acceptable as an offering to the Living One which, besides having life itself, has had labour bestowed on it, such as clean domestic animals, cultivated fruits, wine, oil, and spices. And the offering must be perfect of its kind. They don't calculate on getting off cheap because they are offering to God. They have no equivalent of a halfpenny in the collecting bag and a shilling in the plate. But they enjoy giving, and the more they can manage to give the more pleased they are. And as they have no opening for many of our kinds of indirect giving it has, for the most part, to be done direct. They have very few really poor, hardly any sick needing hospital treatment, and no missions, home or foreign.

Lev. 1, 2 :
22 : 17-33.
Mal. 1 :
13, 14.
Num. 15 :
1-21.

Lev. 23 :
37, 38.
1 Chron.
29 : 1-9.

"When everything was ready and we had all been cleansed till I felt quite indecently clean, we set out. The old people rode on asses, then there were several pack-asses for the baggage, also a cart with more baggage, offerings, etc., and some beasts to be driven up for sacrifice. We were a party of about twenty when we started, and we picked up other parties as we went on till we made quite a respectable caravan, going up with music and singing. I forgot to say that Eleazar puts in a part of his Sabbath year studying music, and he and Jochanan ben-Neriah kept the singing going all the way up—not all psalms either.

"We camped out one night on the way, and next morning came to the village where we were to lodge with friends of Benaiah's. It was a fairly tight pack in their house, and we younger men slept in our cloaks in the yard; but no one minded that, for who wanted to waste much time sleeping at the feast? I did and so did Amos, he by long experience knowing a quiet corner; the others were indefatigable.

"Then I had my first sight of the Holy City, Mount Zion. I think the change of the prophets' visions

Isa. 2 : 2.
Ezek. 40-
43.

had come over it. It was lifted up high above the surrounding hills, girt with high walls crowned at the top with the gleaming Temple, with its courts and porticos and inlay of gold and precious stone. As a nation they don't go in much for elaborate architecture, their houses are well planned and comfortable, and that is about all—nothing to take a photograph of. But the Temple is simply magnificent. They love it, and all their best of material, workmanship, and artistic taste are lavished on it.

Isa. 33 :

21.
Ezek. 47 :
1-12.

"From below it flows a great stream, springing as so many of their streams do, full-grown from the Temple rock, and rolling down to the sea of the Arabah, whence comes the fish supply of Mount Zion.

Isa. 4 :
5, 6.

"Nathan and I stood on the hill opposite looking over at the Temple and the crowds camping out, or streaming into the city. He said: 'There are people who say they can see the canopy of cloud by day and fire by night over the Temple as the pillar was in the wilderness; I have often looked for it, but I can see nothing.'

"We both stood gazing for some time, but could neither of us see anything; we were both seekers rather than seers, though he was nearer the vision of spiritual things than I was, or am. Then we went on through the great gate into the city and up the street that led to the Temple. I was not allowed to go further than the outer court, but Ahitub had promised to arrange for me to be allowed to go up into one of the towers on the outer wall where I should be able to see the great court of worship, and there, finding that even in Zion a well-bestowed shekel is not without influence with a door-keeper, I spent a good deal of time.

"The building was rather complicated, as the original scheme had been added to from time to time, but the main plan was as follows. There was a great paved court, with halls round it at intervals, joined by wide colonnades, and there everybody

seemed to spend most of his time. Benaiah and his fellow-judges had several business meetings in one of the halls, and other people met in others. Then people were coming and going with offerings, sitting in groups on the pavement round some famous teacher or story-teller, or just for friendly gossip, talking, meeting friends and so on. I heard Amos talking to a rather deaf farmer friend. 'He says that in the Isles they have ploughs that will cut four furrows at once.' I dodged that farmer afterwards, I thought he might want more information than I was able to give on our methods of farming. Amos was always surprised at my ignorance. Their ideas on education differ so much from ours—involve a much closer touch with nature.

"Inside the great court was the court of worship, raised a little above the other, and also colonnaded, and in that was a mass of buildings, of which the shrine itself was the centre. Facing me was its high porch closed with a gorgeous curtain through which only the priests were allowed to pass into the first part of the sanctuary where stood the con-
Exod. 25 : 23-30.
 Lev. 24 : 5-9.
 tinual offering of the fruits of the earth, bread and wine. Outside smoked the great altar of burnt offering, where the offering of animal life—the
Exod. 29 38-42.
 Tamid—again offered with bread and wine, was burnt twice daily, while within the sanctuary was offered the incense typifying the offering of man's intelligence in prayer, and outside was offered his actual praise and thanksgiving.

"Beside the regular services of praise in the court of worship there were spontaneous outdoor prayer-meetings going on all the time in odd corners of the great court, and all the time, too, there was a steady stream of offerers. The bulk of the offerings that had been brought was handed over to the Levites and stored in the Temple storehouses for the sustenance of those who ministered in the Temple. Then the heads of households in each district took a portion of the first-fruits in baskets, and went in
Deut. 26 : 1-11.
 groups to the priests in the inner court and there

each party made its offering with the historic formula, bowed in worship, and went out. It was all splendidly organized, and even then it took nearly all the first day to work through them. It was not until the offering had been so made that we were allowed to eat the fresh fruits ourselves.

“While the first-fruits were being offered at one side of the court there was a stream of worshippers coming up the other side bringing blood offerings. Some began with a sin-offering, followed by a burnt-offering, and that by a peace-offering, but for the most part those who had sin-offerings to offer had come up early. Most offered burnt- and peace-offerings, accompanied by flour, oil, and wine. The peace-offering was generally to form the festival meal of the day, when they and their friends would feast on it as the guests of the Lord from Whom they had received back a certain portion for that purpose.

Num. 15 :
1-21.

Exod. 29 :
38-42.
Acts 3 : 1.
Ps. 55 :
17.
Dan. 6 :
10.

“Then three times a day all the varied intercourse ceased, and at the third, sixth, and ninth hours were held the regular festival services with the splendid Temple choir and band to lead the singing, and everybody joining in the refrains. And they do sing, too ; none of the polite murmur that passes with us for ‘singing in church’—as if people were afraid of interrupting the angels if they could be heard—but a real full-lunged ‘joyful noise,’ one that you could feel the lift of even though it sometimes took a little time to recognize it as music. Their scale is not the same as ours, and they deal in quarter tones and so forth, and they have not much idea of part singing, preferring unison to harmony. But a great deal depends on the rhythm, and, as I said, even when you can’t recognize it as music by the ear, there is something very stirring about the beat and swing when they really get going. I found my singing was as great a curiosity to them as theirs was to me.”

2 Chron.
5 : 13.

“Indeed!” said I. “But with all that idea of worship you mean to say that they still offered those sacrifices?”

"I don't know why you say 'still' in that tone of voice. At least I do know, because a while ago I should have said it myself. I talked it over with several of them and got varying answers. Amos, the rather slow one of the family, simply said: 'The Lord told us to do it, and besides,' he added, 'I want to give Him what I may, and what He will accept.'

"Benaiah gave me another point of view.

"I asked him how it was that one of their psalms Ps. 50. seemed to discourage sacrifice, saying that only sacrifices of praise and thanksgiving were required, because God already possessed all, and there was nothing that man could give Him.

"'The gods of the nations round about us,' he said, 'are little gods even to their worshippers. If Chemosh is counted a god in one district, Baal and Moloch press hard on his borders. He does not know all the fowls upon the mountains, nor are the beasts of the field in his sight. If he is hungry he depends upon his worshippers to supply him, and if they do not he may bring misfortune upon them. He is a rather more powerful and more uncertain being than their not always very incorruptible kings and judges. So he may be bribed or laid under an obligation by a handsome present just as they may.'

"'I have heard,' I said to him, 'that in some places men have held that a sacrifice offered with certain rites will compel their god to do what they require of him.'

"'Yes,' said Benaiah, 'they think that too, and it lies at the bottom of most of their sorcery and witchcraft. And among the unthinking party of our people there is always a danger of such ideas taking root. Indeed, they have done so in time past, and it was in one of those periods that the psalm was written.'

"'For myself, I look upon our offerings in this way. This spring I gave my little grandson Phinehas a young vine, and he has put as much care into it

as his father has into all the rest of the vineyard. There will be on it a few not very large bunches of grapes, which will be picked, possibly before they are quite ripe, and brought with great ceremony, as a treat for the whole family. And they *will* be a treat too. And as he brings his gift to me, so I take mine to the Lord of the whole earth.'

"Nathan went a step further. 'I don't know what the sacrifices really mean,' he said; 'at least I know what we are taught, but they mean more than that, and I think we shall not know all till in the Day of the Lord the veil is taken away and we see what is the reality under all these shadows. At present I know this. The nations about us try to find a way to their gods for themselves, and they think that their sacrifices are in themselves a way. As if wanting to introduce yourself to a man you took a young bullock as a present and set it to break down his house door. For the more you offer, say they, the more the god is bound to hear; whatever kind of life you have lived and intend to go on living. Our GOD has Himself opened to us a way by which we will be welcome if we come with hands and heart cleansed according to the commandment. He has showed us that it is not the value of the sacrifice that counts, in that He has made the sin-offering to be according to a man's means, and not to his sin, so that the poor man's sin may be atoned as well as the rich. So it is evident that the sin is not covered by the actual sacrifice, but by the Holy One Himself, perhaps with something which is the substance of which the sacrifice is the shadow.'

Lev. 5:
1-18.

"'What do you think is the substance?' I said.

Lev. 17:
10-16.
Gen. 9: 4.
Lev. 1:
4: 3: 1,
2: 4: 11.

"'It stands for the offering of life,' he said, 'for the blood is the life, and when a man lays his hand on the offering he makes it, as it were, his own life that is offered, acknowledging by the offering of life that his life is given by the Lord, the Living One, as by the offering of first-fruits he acknowledges that his food is given. And in the sin-

offering, too, his life is offered because it is forfeit. That is what Kenaz the prophet says. But Keziah, his sister, says that beside the surrender of a life that is forfeit, there is need of a life to cover our lives as with a shield from the fire of the holiness of the Lord when we go into His presence, for life is the only thing that will not utterly burn up before Him. That is what they say of the blood offerings; 1 Sam. 15 : 20-23. but they say, too, that we may make our whole lives an offering of life, and our thoughts, words, Ps. 4 : 5 ; 27 : 6 ; 50 : 51 ; and deeds may be as the meat offering that accompanies the sacrifice. And without that no other sacrifice is of any value. But, oh ! that we might see clearly and not in these dim reflections ! For if I offer to-day I may draw near to-day ; but next week I have sinned again, and must have a new cover for my soul. I cannot believe that at Yoma the goat does actually bear away the sins of the people on his head. It stands for something else. Again, the High Priest can only go once a year Lev. 16 : 1-34. into the Holy of Holies, and if he goes not in the sins are not atoned, as if the Holy One were a king who could give audience and pardon prisoners only once a year. What does it all mean ?' And he turned to me.

"I could only hang my head, for my tongue was held, and I could only think what it would be to this man to know of a permanent cover in whom he might draw near, and a High Priest always in the Holy of Holies to make intercession. You know, what made me ashamed was to think that with all my chances I had never striven as he had to know ' what it meant.'

" ' And then,' Nathan went on, ' the sin-offering Num. 15 : 28-31. after all does not touch the sins that count most. 1 Sam. 3 : 14. It only avails for sins of ignorance. If a man sin 2 Sam. 12 : 13, 14. with his eyes open, and no word come from the Lord, however he repent there is no atonement for him.'

"And that I found was the tragedy in Benaiah's family. I had heard some of it from Hannah ; but Nathan filled in the picture.

Deut. 21 :
10-14.

"There was a fourth son, Amminadab, who had been infatuated by a woman captive, whom he had insisted on marrying. Hannah had described her as slender and fascinating, a great contrast to the stately or sturdy comeliness of the daughters of Zion. 'A regular witch' was the description, with more than a hint that she practised witchcraft as well as her old moon-worship. When this was discovered and she was about to be punished, she so wrought on her husband that he got together all that belonged to him and a good deal that didn't, and fled back with her one night to her own people. Hannah said he was doing very well in business there, and 'his wife uses his heart for her footstool, and just plays with it among many others, and delights to lead him into idolatry which he hates. It is her pastime to snare and hurt the hearts of men.'

Deut. 17 :
2-7 ; 18 :
9-14.

"Nathan alone of his family ventured to go and see him, and that secretly. 'If she knew it she would have me taken and tortured for her amusement and because it would pain him.' But Amminadab could never come back. He had gone with his wife to worship idols, he had sinned wilfully, and there was no atonement. If he comes back it will be to death. Nathan still hopes he may return to the God of his father, but it is a faint hope.

2 Chron.
33 : 12-20.

"It never struck me till then that repentance for the bad lots was really a New Testament privilege. In the Old Testament if you were, so to speak, born good, you might go astray and repent, but with the doubtful exception of Manasseh, I don't think any of the bad lots did, as individuals at all events. I don't know what you would say about the doings of the nation in the wilderness. They said they repented several times, but in the end the only thing to do was to get rid of the whole generation before the nation entered the Promised Land. But do you ever hear of a reformed character without some very definite divine intervention? That's what the passage in Matt. iv. at the beginning of

Matt. 4 :
16, 17.

the ministry suggests to me. The people that sat in darkness saw a great light when Christ preached that they might repent. There was a real chance for the bad lots, and they jumped at it.

"The prophets have nothing to say but 'stop being bad, and be good.' That's what that very favourite passage in Micah comes to. I always feel the other man was right and Micah was wrong. He was like Socrates, one of the 'born-goods,' with the fallacious idea that if you knew what was right of course you did it. I dare say they both did too. The other man probably knew what was right as well as Micah, but he knew there was something to be done before he could live up to it, and he was ready to give all he had if it could be done. And Micah didn't know what it was. Micah 6
7, 8

"That was one reason why Zion was limited, and why she was kept so strictly by the elders. Because if a man sinned against light there was *hope* that the Lord might forgive, 'for He is good, and His mercy endureth for ever,' and if a man repented a prophet *might* be sent to declare forgiveness. But the Church had no power of absolution." 2 Sam. 12:
13.
John 20
21-23.

"I see," said I. "But, Michael, to return to the sacrifices—it seems such waste."

"What about Mary's ointment? But what do you really mean by waste? At present it means not making everything yield its last available ounce for national service. But is that more than a temporary condition? For instance, it may now be as much waste of man power for a man to do sculpture instead of munitions, as after the war it would be for him to do munitions instead of sculpture. In England nowadays the sacrificial system probably would be rightly considered wasteful, and God has provided another way of using our gifts to Him. But there, the country is small and there are not the same outlets for disposing of gifts, while the people are much more ready to give. As a matter of fact, too, only a part of most sacrifices was consumed and the rest went to the support of the priests." Matt. 25:
31-46.

"Yes, but after what you said of the insistence on personal cleanliness and so on in the approach to God and for life in His Land, it seems so incongruous to have at the very heart of things all the blood and filth of slaughtered animals."

"There does seem to be a notion," said Michael, "that the Old Testament idea of a 'sweet-smelling savour' was a combination of the dinner burning and a slaughter-house. And the theologian sniffs the one and imagines the other and says to himself, 'how very horrid! Impossible that anything of the kind should be inspired.'"

"But now, comparing great things with small, did you ever smell anything more delicious than cooking on a bonfire out in the open air? Now you have to think of the largest-size bonfire, on the top of a hill, with a breeze blowing, fed with fat to a brilliant hot flame, and it's a very different thing. Then as to the blood. That is much too holy a thing to have priests wading about in it, as you seem to imagine. It is all carefully caught and dashed or sprinkled at the base of the altar with special drains to carry it away, like the little drain in the piscinas in old churches.* And for the rest, the pavement at that part of the court where they kill the sacrifices and at the base of the altar is specially arranged, so that it can be regularly flushed with water, and everything is carried away and the place kept perfectly clean. You don't suppose they are so careful at the outskirts just to be careless at the heart?" *

"But you can't get away from passages like that one in Jeremiah, 'I spake not unto your fathers concerning burnt offerings and sacrifice,' and so on."

"You've got to visualize the situation in Jeremiah's day. There were the people thinking that practically the only thing that the Lord had commanded that mattered was sacrifice, and getting something like the old Hindu idea that sacrifice was a power in itself, however offered, even able to wrench powers

* See Note H, The Cleansing of the Temple Courts.

Isa. 1 :
11-13.
Jer. 7 :
21-23.
Amos 4 :
4 : 5 : 25.
Hosea 8 :
13.
Ps. 51 :
16.

from the gods, or that it was in itself a propitiation, so that if you were rich enough to provide plenty of sacrifices you could sin as much as you liked. Just as if God had got to have sacrifices as a kind of necessity. So He says, 'I did not want your sacrifices, but I did want your obedience,' and sacrifices were only a part of the obedience; and, if you look at it from the real Zion point of view, a privilege, rather than a charge.

"But when people began to regard them as having a kind of magical efficacy in themselves, then comes the reformer, who says 'Hang your sacrifices,' not because he doesn't believe in sacrifice, but because he does. Just as we may have to have a reformer who will say, 'Hang your Prayer-book, and give us something we can mean,' not because he doesn't see its splendour, but because he wants to get back to its true spirit.

"And you will find some of the very prophets who abuse the sacrifices and say they are not what the Lord wants, will elsewhere make offering an essential part of their vision of the community when it is restored to the spirit that made sacrifice acceptable. Jer. 33: 11, 17-22.
Isa. 19: 19, 21;
56: 7.
Ps. 51: 16-19.

"It is not an advance in ideas to get rid of sacrifice before it has reached the end by which it is to be judged, in the Great Sacrifice. Then it can spread out into all life and be recognized as one of the 'three laws of God absolutely certain in their working,' a law which 'brings into operation a force adequate to the achieving of great spiritual results.' *

"Of course, in Zion they have only got the first rough sketch of it with a lot of filling in to be done, and possibly a little rubbing out of what we used to call guide-lines; but one thing they have got, sacrifice and offering are to them an occasion of great rejoicing. I can tell you the songs we sang on our way up to offer at the feast were only less joyful than the ones we sang as we came back empty-handed to work for our living again." 1 Chron. 29: 9-21.
22.

* Edinburgh 1910 Reports, Vol. I., p. 43.

VIII

THE POSITION OF WOMEN AND CHILDREN IN ZION

“IF you want me to talk about the position of women in Zion,” said Michael, “I must begin with the position of the family. Because when the family is the unit, and practically every woman is married, her position is very different from a condition of things in which a large proportion of women are living outside the family independently, and with no particular prospect of marriage. And for another thing, the fact of Zion being an agricultural community with no ‘city’ or office to take people away from home keeps the family much more closely knit. So when you have a woman who is her own food-controller, and clothes-controller, and the family doctor to boot; whatever her position may be in theory, it depends a good deal on herself what it is in practice. I suppose it is something the same in India and China. You remember the Sahiba in Kim? She lived in the flesh about two miles from us, a holy terror, by the name of Penninah. There was no question who was master in that house. I received a royal command to go over and be inspected soon after I arrived, and was taken in fear and trembling by Eleazar; she was one of the few people I have seen him afraid of. As I said, she reminded me so much of ‘Kim’ that I addressed her on the spot as ‘O Breaker of Hearts,’ and we became very good friends. Eleazar fairly gasped when we left, and I went up several degrees in his estimation.

“Well, you start with the family. The neighbourhood is reckoned by ‘fathers’ houses.’ Everybody

knows everybody's else's ancestors for several centuries so there is no getting away from discreditable relations. You are responsible for them, and your descendants will be responsible for you. If a man wants to sell his land it has to be offered to all the family in order of affinity. If he gets into trouble the next of kin, the 'goel,' has to take up the cause, and if he is murdered the goel has to bring the murderer to justice. It used to be something like that in the Highlands, didn't it ?

"The patriarchal system is very much in force. The head of the family is not quite such a despot as he was in Rome, for instance. He has not the power of life and death over his children, but if a son is a hopeless blackguard the parents can bring him before the elders and have him put to death, though they may not do it themselves. Another thing is, both the women and children are allowed private property; it does not all belong to the head of the family in whatever way it is acquired.

"The difficulty in Utopias is always, of course, what to do with the children. If they would only be born grown up it would simplify so many things, but as they won't, it is a question between the parents and the State, and most reformers seem to think that parents are most untrustworthy people, and put the responsibility on the State, which is after all largely composed of parents."

"It gives a chance to the schoolmasters and mistresses, who are supposed to be experts."

"It strikes me schools are supposed to take all the responsibilities now. But in Zion, where there is very little school, the parents still have a turn, and as I said they have almost unlimited authority, and honour to them is enforced by law. Indeed, there is a death penalty for not showing them proper respect. It ranks with witchcraft and idolatry to curse your parents, while to honour them is to secure length of days for yourself, and length of possession of the land for the nation."

"Perhaps," said I, "that is why China has stood

Lev. 25 :

25.

Ruth 3 :

11-13 ;

4 : 4.

Jer. 32 :

7, 8.

Lev. 25 :

47-50.

Num. 35 :

19.

Deut. 21 :

18-21.

Exod. 21 :

17.

Lev. 20 :

9.

Prov. 20 :

20 ; 30 :

17.

Exod. 20 :

12.

so long, and remained a nation through so many vicissitudes. But it must depend a good deal on the parents."

"That remark shows how you have degenerated from the days of your parents. In Miss Yonge's days a parent was a parent, and filial duty was due to the most lachrymose *malade imaginaire*. However, if the parents in Zion keep the Law in its spirit, Ps. 15 for instance, they are worthy of a good deal of honour, and they look on parenthood as an honour and a duty, a responsibility to the Lord of life.

"I don't know if I can put it properly, because it was never formulated to me in so many words, but I told you the Law was conceived in terms of life, and one of the greatest functions of life is its transmission. So they regard marriage as a very sacred thing, and any irregularity in the transmission of life is punished by death. It is logical enough if you think of it. As Ahitub put it: 'You give the death penalty for murder, putting a man out of the world unlawfully, why not for bringing him into it unlawfully? One is as much tampering with life as the other,' and it is punished by stoning like other sacrilege.

"It was this tampering with the mysteries of life, its corruption at its very source, for which the nations before them were ejected from the Land. So Zion has a strict table of affinity—very much like our own, and very strict laws against immorality. Their standard for men and women is equal, with a general presumption that if there were any doubt the woman should have the benefit of it. Their book of proverbs, however, seems to think that woman is often the temptress.

"The Law does not say much about unbetrothed women, because the duty of maintaining the family is so strongly felt, and marriage is so much honoured that practically all girls of marriageable age are betrothed. If, however, a girl is found wilfully to have gone astray she is punished as for sacrilege.

The man who offends is compelled to marry the girl

Pss. 127,
128.
Gen. 1:
28; 9: 7;
13: 16.
Cp. Heb.
9: 11-17.

Lev. 18;
20.
Deut. 22:
24.
Lev. 20:
22.
Lev. 18.
Lev. 20.

Deut. 22:
22-29.

Prov. 5:
1-14, etc.

Deut. 22:
21; 23:
17.

Exod. 22:
16, 17.

and pay her dowry, but her father can refuse his consent, and then the dowry has to be paid just the same. And the Law is rigidly enforced.

“And with these views there is no purdah system; the women go about as freely as in England, and see 1 Sam. 25. men as freely. Their marriages are perhaps arranged more on the lines of France, and the father has absolute Exod. 21: 9, 10. power over his daughter's marriage, but he is generally Deut. 7: 8. amenable to reason—or the other thing—and they Canticles. have their love-stories and idylls like every one else. The method seems to answer as well as in France.”

“But can you have happy marriages where polygamy is allowed? Or have they abolished that in your Utopia?”

“It is not so much formally abolished as fallen into disuse. The Law certainly contemplates its possibility, because—I suppose with the story of Deut. 21: 15-17. Jacob's partiality for Joseph in view—it provides that the actual eldest son shall count as ‘first-born’ for purposes of inheritance whether he be the son of the favourite wife or not, and in other ways the rights Exod. 21: 10, 11. of the wife are guarded. But as a matter of fact both literature and popular opinion discourage it. I don't remember any case of polygamy near us.”

“Where is it discouraged in the literature? I don't remember any particular expression of disapprobation.”

“They take it that the troubles of the end of the reign of one king which arose directly out of polygamy, and the leading into idolatry of another by his wives, are recorded as a warning against it. They 2 Sam. 13-18. say, too, that experience supports their theory. But 1 Kings 11: 1-14. there is nothing to prevent a man having two or three wives if he likes, only each wife has her rights which he may not diminish.

“I know you are thinking of something after the Moslem sort,” he went on; “but if you compare the rights of women as women under Moses' Law and under Moslem or other ancient practice you will see the difference. For instance, wasn't it Muawiyeh who in the years of the early caliphs took a new wife

Deut. 21 :
10-14.

the evening of every battle from those whose menkind had just been killed ? Moses allows the marrying of a woman captive, but she must have a month's respite, and if she does not please a man and he divorces her, she must be given her freedom.

Exod. 21 :
7-11.

"In the same way a slave girl has her rights. If she is married she is on the same footing as any other wife. Her master cannot sell her. If she does not please him and he wants to divorce her, he must let her be redeemed. If she has married his son and he neglects her for another wife, she is free."

"Is there much marrying of women captives ? I should have thought that that would have introduced just the element of foreign influence they wanted to shut out ?"

"They are not allowed to marry from the neighbouring nations ; but they are allowed to marry from distant ones, though as they don't war with them very much they seldom have the chance."

"You spoke fairly freely of divorce. Is that consistent with the idea of the sacredness of marriage?"

Deut. 24 :
1-4.

"The Law is a little vague and leaves a good large margin for interpretation. Hillel, I believe, said that to spoil a man's dinner was an 'unseemly thing' under the meaning of the Act. But the very high idea of marriage makes something really serious requisite for divorce, and though the procedure sounds informal it is really much less so than, for instance, the modern Moslem law, which makes the words, 'I divorce you,' said in a temper, a valid divorce. Nearly everybody can write in Zion, but it is quite a serious undertaking, and they don't keep a writing-table, with paper and ink, in two or three rooms in case any one should feel inclined to write a note. So to make out a proper 'writing of divorcement' is a thing that would involve serious labour. The provision about the water of jealousy, too, shows that careful investigation is expected."

Num. 5 :
11-31.

"I always wondered what effect that water of jealousy would have."

"Most effective, I expect, if you remember the

'Golden Bough' on taboos. Fraser gives instance after instance of men who had unwittingly touched or eaten the tabooed thing who died when they found out what they had done."

"So you would say it is really a piece of very wily primitive psychology?"

"Yes; and I expect you would find more instances if you looked for them."

"And now, to speak of the position of the woman when she is safely married and in charge of her house. Well, she *is* in charge, and the virtuous woman of Proverbs might have been taken from Deborah or one of her special cronies. She brings her own contribution to the family exchequer, and has a right to do her own business with her own money and handiwork. In fact, she is a good deal more independent than an Englishwoman was before the Married Woman's Property Act. But her husband has a certain check on her. I'm not sure how far it goes with regard to her own belongings, but it certainly extends to his. For instance, if she vows something to the Lord, her husband can disallow it if he speaks at once. If not, it has to stand. For instance, I told you that during the battle with Moab I was in charge of a man who had hurt himself and couldn't fight. In fact, I borrowed some of his kit. I left him behind when the fight began, and later when it was over I picked him up again, and we got off rather before the others in going home. On the way back he was met by a kind of bailiff who had been left in charge.

Prov. 31 :
10-31.

Exod. 22 :
16.
Judg. 1 :
14, 15.
Prov. 31 :
16.

Num. 30.

"'Your wife has been in a way,' he said. 'She and her mother have been sitting and thinking of all the things that might have happened to you, and as each came into their heads they vowed something fresh if it did not happen to you. She has worked up to about half the stock, and I don't know if she has stopped yet.'

"'I'll soon settle that,' said Jeconiah; 'it's that silly mother of hers, she calls it being sympathetic always to see the worst side. If she darkens my doors again there will be trouble.'

"It looked as if there was going to be trouble at once. We went on and when we got within sight of the house there was a great flutter. We weren't expected so soon. Apparently the women got the idea that something extra bad had happened, and as we went in I heard a wail—and thirty measures of wheat for a meat-offering, and thirty lambs for a burnt-offering if he return.'

" 'What's all this ? ' he said, going in.

" 'I have made a vow for your safe return,' screamed a dishevelled sort of object, flinging herself on his neck.

" 'What did I hear about lambs and measures of wheat ? ' he said. 'I'm not going to have any such foolishness. I have not even been in the battle. You can have a kid of the goats for a thank-offering next time we go to Mount Zion, and that's all.'

"Proceedings then became rather hectic, and I withdrew, but I heard he stuck to his point, as he had the legal right to do.

"To return after that digression to the married woman's property. I rather think a daughter gets her portion when she marries, and the property is divided among the sons when a man dies. If there are only daughters everything goes to them; but as the property is practically always land they are obliged to marry in the clan to keep the land in the family, so that their father's name may not be blotted out of the pedigrees. That idea of keeping up the family name is so rooted that a childless widow may require her brother-in-law to marry her, and, as they say, 'raise up seed to his brother'—as I told you, the story of Boaz and Ruth turns on it. I let out inadvertently once that I really didn't know or care much about my ancestors beyond my grandfathers. They were badly shocked, and I felt a kind of tramp for the rest of the week. They can nearly all trace back to people who came over with Joshua the Conqueror.

"They keep a pretty sharp look-out on the public influence of women, because so much of the past misfortunes of the nation are put down to their

Num. 22 :
1-11 ; 36.

Deut. 25 :
5-10.
Ruth 4 :
5, 6.
Mark 12 :
13-27.

Amos 4 :
1-3.
Isa. 3 :
16-26.

carelessness; and social troubles especially are said to have been due to their selfishness, and extravagance, and running after foreign fashions. One of the prophets apparently thinks women's influence in politics the last word in national disaster. Isa. 3: 12.

"So Zion is particularly careful about the bringing up of their daughters in all housewifely ways and practical affairs, because they think very highly of a woman's practical common sense when she has got any."

"Thanks."

"Oh yes, they think some women do have it. Deborah is not the only wise woman they recognize, they have had plenty more."

"Jael and Athaliah, for instance."

"Athaliah seems to have been too much for the men of her time, anyhow, and her mother was a fairly able person, too. No, Zion teaches more about Miriam, and Huldah, and the wise women of Tekoa and Abel, and plenty more who are held up for imitation. And they have a galaxy of more modern heroines to which a girl may be added herself if she comes up to the standard. Benaiah, for instance, thought very highly of Deborah's practical wisdom. If he had a particularly stiff case coming up for trial he always talked it over with his wife, and by the help of her wits and the very extensive knowledge of local affairs which she picked up from Hannah—though, of course, she *'never* listened to gossip'—she was generally able to throw light on the subject." 2 Kings
22: 14.
2 Sam.
14: 2;
20: 6.

"It sounds rather oppressive to be so well brought up. When I read modern books about the proper training of children I am always so glad I wasn't properly brought up myself."

"You may have been for all you know. Anyhow they have plenty of fun in Zion, music and singing, and dancing, and parties, and pretty froeks, too. They do beautiful weaving and embroidery, and both men and women turn out gorgeously, on occasion. The vintage and harvest are great times for parties." 1 Sam.
18: 6.
Exod. 15:
20, 21.
Judg.
11: 34;
21: 21;
5: 30.

I can assure you a girl can have a very good time, and very pretty girls some of them are, too."

"But they are placed on a lower level than men, aren't they; religiously, for instance—they aren't allowed to go to the feasts."

"A different level if you like; call it lower if you will, with different functions, and partly owing to that they are not under the same religious obligations as the men. The men *have* to go up to the feasts, the women may, but as some one has to stay and feed the cattle and the children, going up is not obligatory on them. I expect things were much the same in England in the old days when very few men had the vote, and every housewife was as skilled in her province as the husband was in his; you hear of all the weaving, and pickling and preserving and simpling, and so on. A woman really was somebody in those days if she liked. Then the men got the vote and the women took to ringlets, and Berlin wool-work, and ladylike incapacity, and Miss Sprigginses 'washed up in a genteel and inefficient way that compromised none of us.' Now the women have the chance of making good and raising themselves again to the status of their great-great-grandmothers, and that of the women of Zion, as beings who can be taken seriously."

"Now, what about your mother?"

"She was an exception. But talking about women's place in religion, the early religious instruction of the children of Zion is all in the hands of the mothers; they by general consent are looked upon as best qualified to give it. And it is their pride to qualify themselves to do so."

"The children. How do they get on?"

"Much as they do here, only when they are naughty there is no compunction in using the stick."

"People are very proud of a large family, and the children are very healthy. For one thing the law of uncleanness for so many days after child-birth ensures a good rest to the mother. The children aren't troubled with a great deal of schooling, but

they all learn some kind of handicraft, and have a certain amount of military training.

“The nations around have the custom of sacrificing the first-born son, and, as I told you I saw at Peor, child-sacrifice is a part of their worship. Anything of that kind is absolutely forbidden in Zion, and so is the Babylonian law that in some cases kills the son for the fault of the father.

Lev. 20 :
1-5.

Deut. 24 :
16.

Cp. Ezek.
36.

“As I told you before, the whole family is under strict patriarchal rule, and not only children but grown men are much more under the authority of their parents than we are, but the whole temper of the Law with its insistence on kindness and courtesy to every one, under all conditions, makes it less of a tyranny than it has been under other conditions.”

IX

THE PROPHETS

“ONE thing strikes me,” I said to Michael, “you don’t seem to have much use for the book of Job in Zion.”

“So it seemed to me,” he answered, “until I met Nathan, and he showed me another side of things. I have mentioned him several times, but I never told you how we met, did I?”

“It was in this way. I was cleaning out the calf yard, and the calves were feeling rather festive and giving some trouble, and I was getting rather annoyed, when I heard a man say, ‘Wait a minute, I’ll lend you a hand,’ and I saw a stranger going in an accustomed way to the lodge where the tools were kept. He came back with a fork, and was on good terms with the calves directly, rubbed a few of their noses, and then shoved them into a corner where they stayed quite peaceably. I recognized him as Nathan the Nazirite, and found later that he had a wonderful way with animals.

“Then we got talking, and I found he was Benaiah’s second son, and a shepherd, and had just brought back part of his flock from the wilderness for the sheep-shearing. He was very different from his brothers, tall and spare, with his long hair and beard, and keen, far-sighted eyes. He was really as quick in his work as Eleazar, but there seemed to be a listening and unhurried quietness about him at the same time that was a little deceptive. He did not get off from his work very often, but I used to go and stay with him in the wilderness, and it was there we had some of our talks.

“One day I said to him about Job just what you said to me a minute ago. He smiled a little and said, ‘It is strange that you should say so, for that book has meant a great deal to me.’

“Then he went on to tell how he had been married, and had lost his dearly loved wife very suddenly, and then when he had fixed his heart upon his little son, their only child, he was taken too, and at the same time he had had very bad luck with his sheep. ‘And,’ he said, ‘it all seemed so unnecessary and unprovoked. I had kept the Law, I had prayed, and done good to my neighbour, and, as I thought, had loved God. And yet one thing after another went wrong, and at last the child died, and I was ready to throw everything up. Then I went down to Keziah the prophetess, and she lent me this book of Job. I sat down and read it, and never rose till I had finished, and I agreed with every word Job said, because I had had more or less everything said to me that was said to him. But I found there a man who, in spite of all, drove on to know God and His working, and who in the end was approved as “My servant” and heard the voice of the Almighty. And I set myself to know God after a different fashion from what I had done before. I have taken on me the vow of a life-Nazirite, and in the wilderness with the flocks, exposed to the sun by day and the frost by night, I seek Him and listen for His voice.’

“‘And you have found Him?’ I asked.

“‘In part only, for verily He is a God Who hideth Himself. Yet He has spoken to me, and showed me things, and I press on, for I am as one who feels that over the brow of the next hill may be the resting-place he seeks. And each prolonging of the time only makes me press the harder, for it is as though He drew me to Him by a fiery sword in my heart.’ Isa. 45: 15.

“After that we talked a good deal, but strangely enough it was not through him that I was first introduced to the prophetic side of their religion, but through Amos, the one whom I had always thought of as the heaviest in hand and least interesting of

the family. He was a big, slow, silent man, very hard working, with a very practical wife who talked for both.

"So I was rather surprised one night when he came up and said that some of the sons of the prophets had come to the town and he and Abner were going to hear them—would I like to come too ?

1 Sam. 10 :
5.

"So I went. It was so unlike the orderly, dignified worship of the Sabbath as conducted by Benaiah and Ahitub, and other elders, that it gave one a view of quite a new side of Zion. It was more like a revival meeting than anything else. There was a lot of music, not the psalms of the orthodox, but a kind of mission hymn they called piyutim, with a curious rhythm that seemed to lift you off your feet. The sons of the prophets spoke a little, and prayed a little, but it was nearly all singing of praise, for which they played a kind of throbbing accompaniment on a pipe, harp and psaltery, and a kind of little drum. And as the evening went on you felt the people getting as it were into one mass and losing themselves, and I began to think of anything from Bacchanals and dervishes to Evan Roberts and the meetings of the church at Corinth. I was not quite so affected myself at first, perhaps because I didn't know the piyutim and couldn't join in. But I could feel something 'coming' like a power from outside, something very big and alive—I can't express it better.

1 Cor. 14.

"Then the chanting took rather a different character, and suddenly a man fell to the ground with a shout as if he had been shot. I must have got a bit carried away myself after that, as I don't remember much more very clearly, except being lifted out of myself into a great gladness and freedom, not altogether by myself either, but as if I were one with the others, lifting and lifted up by them.

"About midnight I walked back with the others, and Amos said rather soberly : ' My father does not altogether approve of these meetings. He thinks the regular worship is enough for any one's needs. I suppose it is my stupidity, but I find myself nearer

to God here than there, and better able to worship then, because I have come into touch with Him now. I think altogether we help each other when perhaps we are too slow by ourselves.' Abner grunted a kind of assent, and we went in.

"Next day I was rather tired, but Amos seemed much as usual, only with a light in his eyes that was not generally there.

"Benaiah stopped me with : ' Well, what did you think of it last night ? '

"I said we had something of the same kind in my own country, and had found much good frequently result from it. That rather took the wind out of the old gentleman's sails. He said, ' I find it difficult to believe that great good can come from such excitement. A sober and dignified worship seems to me to be the most reverent and suitable way of approaching the Lord.'

"I thought I had heard something of that kind before in the Isles too.

"Later, in talking it over with Nathan he said that what I had seen was apparently a comparatively mild evening. People had been known to fall down in dozens, as if attacked by some overmastering power, and to lose control of themselves altogether, sometimes singing words and tunes never heard before, sometimes terribly convicted of sin.

1 Sam. 19 :
18-24.

1 Cor. 14 :
25.

"I asked him what he thought about the whole thing. He said he thought for rather heavy steady people like Amos it might really be a help. ' He is a good man,' he said, ' and not likely to be thrown off his balance,' but he had known more excitable people thoroughly unsettled. ' I think,' he said, ' that a great deal of the feeling of lifting up is due to the beat of the music. That opens the doors of a man's heart to the spirit, and if he is really seeking the spirit of the Lord it may come upon him, but if afterwards he does not shut the door of his heart, other spirits may come in. I have seen prophets of Baal behave in much the same way, and they too claim to receive a spirit.'

“Bodies of men who prophesied had, he said, done very good work in the old days, when they took it up as a vocation and not a profession, and they did a great deal in the bad times to keep alive the knowledge of the true God. But (as it was with the Franciscans) because they were holy men it became a pious act to support them, and then a lot of casuals—lewd fellows of the baser sort, as St. Luke puts it—took it up as a profession. Kings maintained large bodies of them, and as most people were ready to mistake excitement for inspiration, they passed muster pretty well. They took care to prophesy what their patrons would like, and in general were strongly in support of the Government and powers that were, and by that means they got a good deal of popularity and security. Then came the Day of Assay, and their hollowness was shown up, and that form of prophecy was thoroughly discredited. Indeed he said it had fallen utterly out of use until the last few years, when it had been revived more on the primitive lines and was still a good deal on its probation. The sons of the prophets had a few centres, where they received a little training, and then set out on a short tour in bodies of half a dozen or so, and after about a week’s mission they returned to their ordinary work.”

“Like a Pilgrimage of Prayer,” I interpolated.

“You wouldn’t say so if you saw them,” said Michael, “but the general idea might be the same.

“Nathan said that he found that kind of thing rather unhelpful himself. It was too disturbing, and he and his friends found their best means of approach in stillness and silence. The figure he used was that of a watchman on a tower looking into the dimness of the twilight of God’s purpose; searching into the meaning of the glimmerings of glory and suffering they seemed to see in the future. The feeling of some completion looming in the future seemed to intensify a sense of limitation which I noticed in Nathan and the friends of the prophetic school to whom he introduced me. They were a

1 Kings
18 : 4.
2 Kings
2 : 3, reffs.

1 Kings
22 : cp.
18 : 19.

Jer. 28.
Ezek. 13 :
10, 16.

Zech. 13 :
2-5.

Hab. 2 : 1.
Isa. 21 : 8.

1 Pet. 1 :
10-12.

different set of men in many ways from those I had seen with Amos. There were among them working men as simple and direct as Abner, others were priests, others men of good family and education like Nathan. They were not all what we should call prophets—men inspired to speak, and lead, and reform—but were men seeking God in a special way, and to a special degree. It struck me that the greatest difference was that the first sought God by feeling alone, but these sought Him by thought too. Yet it was not by thought alone, for who, said they, ^{Amos 7 : 14, 15.} ‘can by searching find out God?’ ‘For as the heavens are high above the earth, so are His ways ^{Job 11 : 7-9.} higher than our ways and His thoughts than our thoughts.’ He must reveal Himself to the heart, which with them signifies the understanding. Yet they sought Him that they might think with Him, and so work with Him with understanding towards the bringing in of His purpose. And for that reason, they said, the school to which they belonged had all through the nation’s history provided the most far-seeing statesmen and most ardent social reformers. They had applied the principles of the Law to the conditions of their own day, and from them prophesied that war and distress would be as much the consequence of social ill-doing as of more openly deserting the True God. One was as much a breach of the Covenant as the other. War would follow the careless selfishness of the women and of the richer classes, the will to have and not to give, the corruption of justice, immorality, and what they put down as the cause of many of the other offences—drunkenness.” ^{Isa. 3 : 16 ; 4 : 1. Amos 4 : 1-3 ; 2 : 6, 7 ; 5 : 12-17 ; 6 : 1-7 ; 8 : 1-7. Isa. 3 : 14 ; 5 : 11-30 ; 28 : 1-13. Micah 1 : 16 ; 2 : 1-3 : 12. Jer. 22. Hosea 7 : 5, 11, 16 ; and *passim*.}

“That is the first time you have mentioned that your Utopia did not approve of drunkenness.”

“Is it? Well, they don’t. I was rather struck myself with the absence of any allusion to drink in the Law, except when they were specifically told that they might spend some of their feasting money on it. I asked Ahitub about it one day ; why it was that all the injunctions against drink were in the books of the prophets rather than in the Law. His

answer was quite ingenious. He said the Law was given in the desert, where they couldn't get enough wine to make any difference to them, and the prophets wrote later when there was plenty, and what might be allowed in the Law as an occasional treat had, by becoming a constant indulgence, become an abuse. As a matter of fact, you know, wine is to them what tea is to us, and the *vin du pays* which we had at meals is not so strong by a long way as some tea I have had. I should think you could manage a quart or so without getting much forrader. If you wanted to get drunk there were stronger vintages and stronger drinks, but as a rule they were not much in evidence, for priests, prophets and elders have combined to educate the nation in that temper of temperance which they believe in as more effective than legislation."

"But Nathan was a tectotaler."

Num. 6 :
1-21.

"A Nazirite, yes. But that meant more than abstaining from wine. It included grapes and raisins, too. I don't think though that the vow was taken with an eye on the evils of drink so much as on the value of a certain amount of asceticism as a condition of vision."

"You think that is so ?"

Ezek. 3 :
16-21 ;
33 : 1-9.
Prov. 29 :
18.
Jer. 5 :
30, 31
14 : 18 ;
23 : 11-
16 ; 6 :
13-14.
Lam. 4 :
13.
Hosea 4 :
5, 6 ; 9 :
7.
Isa. 28 :
7, 29 ;
10, 11.
Ezek. 12 :
21-24 :
13 : 10.
Micah 3 :
4-8.
Zeph. 3 :
4.

"Well, their theory is that they are recognized by the people as watchmen on their behalf, and they feel themselves responsible for being in a condition to watch, as they hold that the life of the nation depends almost as much on the continuance of vision, applying to the time what has been already revealed, and even receiving the revelation of new things for new emergencies, as it depends on the original revelation. And their literature gives examples of certain conditions under which it has been proved that vision is impossible. Self-indulgence is a certain blinding of the spiritual eyes. The desire to flatter and stand well with people is another, and the desire for money, and material goods, and any taking of the office lightly and frivolously, are all held, so Nathan told me, to lead, first to dimness of vision, then to its cessation,

and finally, if a man wanted to keep up his reputation, to deliberate imposture. So among a generally abstemious and simple-living people, the prophetic school of thought is distinguished by its abstemiousness and simplicity of life.

"But, he said, he himself had not attained to any high first-hand knowledge in the matter, he was only a beginner. So he took me to see Kenaz of Ramah, the brother of that Keziah of whom he had spoken before. His father had been a prophet, and from their youth the two had lived and thought in what he called 'the great adventure.' And to see the old man's face kindle as he spoke of it, made one feel that it was indeed as he said, the greatest and most entrancing of adventures, the exploration of the Kingdom of the Living God. And as he spoke of the living waters of the soul and the glory of the Shekinah you felt in him, old man as he was, the sense of a stronger life than even Eleazar's tremendous vitality, a life of a different quality, if you know what I mean.

"Do you remember, some years ago, Sir Oliver Lodge being President of the British Association? He spoke on either the immortality of the soul, or some allied subject, and said that some bold spirits had already set foot as explorers in an unknown land.* Well, Kenaz and his fellows had set foot there already, but not as explorers landing where they might, but as guests invited by the King of the country, and shown something of His mode of government, His plans, and the conditions of their fulfilment. At the same time, they were by no means shown everything.

"I have known the Presence of the Most High," he said, 'and have heard His voice, but there is a veil spread over mankind and we cannot as yet see the holy things, even as it is in the Temple. Yet to some of us He lifts the veil for a moment and we may see a little of His glory, as the priests who

Isa. 25:

7.

Isa. 6,

* See Note I, Sir Oliver Lodge's address to British Association.

minister go into the Holy Place. And *that*,' he said, speaking with a tremendous controlled energy, '*that* only shows us that there is a Holy of Holies beyond, into which we may not enter. Perhaps when He is revealed in the Day, our kingdom of priests will be admitted to the Holy Place in their regular service, and then to some it may be permitted to go within the second veil. It may not be in my time, for I am an old man, but it may be in the time of you young ones. If it comes, fear not, go forward boldly even to the mercy-seat itself.'

Heb. 4 :
16 ; 10 :
19, 23.

" 'But, O Kenaz,' said Nathan, 'with what purification shall a man so draw near? If to draw near to the courts he now needs a sin-offering for his cover because death is in him, how shall he draw near to the Holiest of all and not be destroyed utterly?'

Exod. 25 :
9-40.

Heb. 10 :
1 ; 9 : 23 ;
8 : 5.

Isa. 53 :
6, 10, 11.

" 'That I too would know,' said Kenaz, 'and I cannot find it, only that the Holy One must provide some better sin-offering for us, and it will be that of which the present sin-offering is the figure, even as the Temple itself is after the pattern only of the real Holy Things, and not the Holiest Thing itself.'

" 'Michael thinks,' said Nathan, 'that the place where it is written "when thou hast made his soul an offering for sin" and "The Lord hath laid on him the iniquity of us all" have reference to some such sin-offering.'

" 'I think so too,' said Kenaz. 'but it is again a way of speaking, a figure, even as the sin-offering itself is a figure. What does it *mean*? ' And I felt that in time before it had *meant* so little to me, that I could say nothing; and besides as I told you, when I tried to speak more plainly of those things it was as if my mouth were held and I could not.

"And then Kenaz went on to speak of the preparation for vision, almost as if it were a kind of spiritual athletic training. He did not put it so, but I gathered that they were really seeking sight and hearing on a higher plane of being. And yet maybe 'perception' would be the better word, for by their account they were often made aware by

means which were neither those of hearing nor of sight as we understand them. As he went on I began to see that the training was only an intensification of the law, becoming practically a foretaste of some of the teaching of the Gospel, and of the experience of the great Christian mystics.

“ ‘ I think,’ Kenaz said once, ‘ that the chief reason why we have been called to be an agricultural people, and not a nation of traders like the Phœnicians, is that we may learn to depend wholly upon God, and not upon the things of the world, or on ourselves. For work as hard as he will, man’s part in producing the harvest is a very small one, though if he does not work there will be no harvest at all. First, it depends on the earth, and that God has made ; then when the seed is sown, it depends on the weather, the early and latter rain, sun and frosts all in their order, and that He gives. And lastly, it depends on the life in the seed itself, and that is the gift of the Living One. And so in every year we depend on Him wholly for all our prosperity, and that we may depend more, we are bidden to keep the Sabbath year for the Land, so that we may make no very great hoard, but eat it up and trust to Him again, and trusting in Him be independent of wealth or great stores. When we have learnt the lesson we may have to practise it under conditions which will make it harder to remember, but at present he who would see God may order his life on this pattern and thereby he will carry out the spirit of the whole Law. For that by teaching to give and not to keep, to trust to God and not to a man’s self or to created things, shows the true way to the courage they need who would follow this way. And having that courage the prophets of old were free men. They had so perfected their dependence upon God that they were independent of all else. The prophet dares to speak the truth to kings and people, for needing nothing but God he will miss nothing they can take away from him, and fearing God only, he need fear no other. Though by nature he may be a timid man of fearful heart he

Jer. 1 :
6-10, 17-
19 ; 34 :
2, etc.

is the ambassador of the Lord Most High. Desiring nothing for himself he is able to love his neighbour to the uttermost for he has nothing he need withhold from him. He so knows God that he is able with confidence to ask Him for what he himself needs, and God so knows him that He can trust him to ask aright for others. And, moreover, he alone of all men has the dominion over nature that man was made to have.'

Gen. 1 :
26.

" 'You mean,' I asked, 'that he can work miracles ? That is one of the things of which we have heard in the Isles, and concerning which there has been great talk and disputing.'

" 'I do not say,' he replied, 'that every man who has attained to this independence of creation will do miracles. But if you have read of the men who did them you will see that they were men who had attained to it. For so long as a man must covet, and must have, so long he is held by that which he covets, and belongs to creation. Only when he is independent of all things, and can give them away, or do without them, or enjoy them with a single eye because he has God, does creation belong to him. What happens next depends on circumstances, on what God tells him to do with it, for he holds it as viceroy and not in his own right.'

" 'There's something in that, you know,' said Michael, turning to me, "if you go over all the people in history of whom miracles are recorded, from the apostles who left all and followed Christ, to the China Inland Mission, who do the same now, I suppose, more thoroughly than any one, going via Catherine of Sienna, Aidan and Oswald, and any one else you like to mention, you find the same sequence, and if it is *post hoc* it may be *propter hoc*. Of course there are other common characteristics too. Perhaps if we studied their conditions more we might see miracles again as a part of ordinary Church work."

1 Cor. 12 :
8-10.

"And on the other hand," I said, "you have Aunt Susan's mahogany table that requires one of the family to rub it half an hour a day, and may not

have this on it, and must not be used for that, till you feel that the family doesn't own it, but it owns the family."

"That's it," said Michael, "and lots of other things own us too, only they don't do it so openly, Anyhow that was the theory Kenaz put out on the subject, and whether it was dominion or not he was said to be the best farmer in the neighbourhood, but he lived as plainly as any of his labourers and gave nearly everything away."

"Were there any of those great prophets there?"

"No. He said the time was not hard enough for them. They arose in times of great need with a special message for the time. Their followers now can only seek to know the fuller meaning of the message."

"Did you hear anything about inspiration, about how the message was received, or anything that would throw light on it?"

"Kenaz said there was not the same amount of vision as had been vouchsafed to prophets in the days of great need. But he himself had experienced enough of the way by which God communicated directly with man to be able to give me some idea about it, and since I got back I've been reading up my St. Theresa again and some other people, Bunyan's 'Grace Abounding,' and the life of Hudson Taylor among others, and I find they tally very remarkably with what he told me.*

"Kenaz pointed out that visions seen by the outward eye or heard by the outward ear were by no means the highest form of vision. They generally came at the beginning of spiritual experiences, or sometimes when the person concerned had a little lost touch, and was perhaps not susceptible to higher means. The conversion of Augustine occurred to me, when he heard the voice saying 'tolle lege' so insistently. But Kenaz said a man might be mistaken in these things, they were liable to counterfeit by other spirits than the spirit of the Lord. The word of the

Exod. 3 :
2 : 4 : 17.
1 Sam. 3.
1 Kings
19 : 9-18.

* See Note J, Visions and Auditions.

Lord came generally, said he, right in the depths of the soul, very clearly spoken and making a very vivid and lasting impression which is absolutely convincing, however unusual the statement or command may be, so that there can be no question of belief or obedience. And without any explanation a great deal more is understood than is expressed. That experience, he said, he had known himself, and held it to be what was meant when the prophet said, 'The word of the Lord came to me' or 'The Lord said to me.' 'And,' said he, 'His word is with power, for when He says, "Fear not" the fear goes.'

"In the same way visions are seen within the soul. Elisha, for instance, saw the hosts at Dothan probably after this fashion. His servant was for an instant given the same manner of vision, his eyes were opened to a new mode of sight.

"But he said that sometimes the mode of perception was such that a man knew not whether he heard or saw, and so he might speak of 'the word which he saw.' He is waked to a new level of perception. It may come when he is expecting it, or when he is not, or he may have to wait for the awaking a long time, and then it is only brief. He cannot 'see' to order in the things of the Lord, though he may be advised before some event so as to have his answer ready. On the other hand, if he says something of himself he may be sent back to correct it.

"So I said to Kenaz, How was a message given? For instance, when Jeremiah was told to go and speak certain things to the people, did he know what he was saying, or was it, so to speak, automatic?

"He said he supposed I was thinking of Balaam who had 'a word put in his mouth' which he had to speak even against his own volition. As a matter of fact, I was thinking of the Montanist who said, 'I am the lyre and the Spirit is the plectrum,' and the equally passive attitude enjoined by the so-called 'Tongues Movement.'

"But Kenaz insisted that the true prophet was an intelligent agent throughout. Why else did he ask

Jer. 30,
31.
Isa. 50:
4, 5.
2 Kings
19: 20-34.

Jer. 1:
11-15.
Amos 8:
2, 3.

Jer. 21.
Isa. 6.
2 Kings 5:
2-6: 6:
12, 17.
Ezek. 8-11.

Ob. 1.
Isa. 2: 1.
Amos 1: 1.
Micah 1:
1.
Zech. 4:
1.

Hab. 2: 1.
2 Kings
20: 4, 5.
Jer. 42: 7.

1 Sam. 9:
15-20.

2 Sam. 7:
1-17.

Jer. 7: 1.

Num. 23:
5, 15-16:
24: 2.

Cp. 1 Cor.
14: 32.

questions and receive explanations unless he was expected to know what he was doing. Besides, it might be that the Lord said only a few words which it took the prophet many words to set out clearly. But while they were given an understanding of the message they often knew that the full meaning was not opened to them. Nevertheless there could be no question of the obligation to see or to speak or to be silent.

"I said, 'It is no light thing to be a prophet. May not a man deceive himself into hearing and giving a false message as the false prophets did of old?'"

"A man may," said Kenaz, "and if he takes it upon himself to become a prophet, thinking it a light thing to do, he probably will."

"There is a word from the Lord which comes into the soul, and when a man has once heard that he can never mistake it. But there are men who will believe that anything coming into their minds that was not there in that form before is a word from the Lord. So they go about with their minds open and empty for a "word" to drop into. Then a man, with his mind full of something he wants to do, comes to the prophet, and asks him, "Shall I do this or that?" And the prophet guesses which he wants, and he covers his head and sits in the midst with his mind empty, and the man and his friends sit round wanting to do the thing, and presently their thought comes into his mind and he says, "Do as thy heart desireth, and the Lord prosper thee." Then the man is pleased and gives him a present, and perhaps they feast, and next time men come to the prophet he hopes his "message" will be propitious again, and it generally is.

"Or the man may be a dreamer of dreams, and they come to him, and they talk the subject over, and perhaps they sing songs of invocation about it, till it is well in his mind,—there are many ways of provoking a dream, and many interpretations when it is dreamed, and if a man dreams not the first night he may the second. Or he may go into a trance,

Ps. 25 :
14, R.V.
marg.
Hab. 1 :
2-2 : 4.
Zech. 1-8.
Amos 7 :
1-9.
Num. 12 :
6-8.
Isa. 21 :
2-12 : 24 :
4, 5.
Ezek. 3 :
17.
Jer. 4 :
19 : 15 :
15-18 :
20 : 7-9.
Cp. Ps.
39 : 2, 3.
Ezek. 3 :
22-27.

Ezek. 13 :
7, 17-21.

Jer. 23 :
21-40 ;
29 : 8-10.

and if the people he is with desire a certain answer very strongly they will very likely get it. The true prophet must have his mind wholly set upon God and His truth, so that men's thoughts can find no room. Then it may be that he will receive a word very contrary to what they wanted.'

" 'And you would say that to that class belonged the false prophets of your own Day of Assay ? ' I asked.

" 'Some of them certainly. Doubtless many were quite well meaning. Pious people, if they are not very strong, or have a vivid imagination, may put together in their minds what they and other pious people greatly desire, and think would be to the glory of God. They may say peace when there is no peace, and help from the Lord when there is no help, because they think there should be. And perhaps also because the Government wishes the people to be kept cheerful at all costs, and they feel that any other views would be unpatriotic.

Jer. 5 :
31 : 14 :
13-15 :
27 : 12-
16 : 28 :
1-17.

Ezek. 13 :
10-16.

Jer. 26 :
1-24 : 38 :
1-6.

Ezek. 13 :
17-19.

" 'Then there are others who have, or counterfeit, prophetic-seeming powers, and use them simply for a professional livelihood, saying what pays best. And they are naturally easily deceived.'

" 'What do you mean by prophetic-seeming powers ? '

" 'I mean this,' he said. 'One man hearing a company make music will say, "There is music," but will not be able to tell one tune from another. Another will say, "That is David's song of the Bow," while another will say, "The second string of that harp is out of tune ; how long will it be before the player discovers it ? "' And what that man is in regard to his bodily ears, so is the prophet in regard to the ears of the spirit. He can hear what others cannot, and if he choose to hearken to the Lord only, he will hear His voice. If he choose to hearken to other voices he will hear them.'

" 'Then I should probably never be a prophet,' I said.

" 'That is not certain. Some men have this gift

by nature. Of others the Lord, in calling them to be prophets, opens the eyes and the ears to hear Him. Or the Spirit of the Lord may come upon a man Num. 11 24-27. once in his life only, to move him to some particular service.'

" 'Then what,' I asked him, 'do the others hear?' (I wanted if I could, to get him on to the subject of evil spirits, because I had heard rather vague things about them, and wanted to know what Zion really held on the subject.)

" 'That,' he said, 'depends on the question they are asked. You see, when people come privately to see a prophet like that, they bring a present with them and want to take an answer away, so the prophet may have an hour or so to find the "word" in. Or again, he may be asked a question in public and feel everybody saying in themselves, "He is a prophet, he is sure to know," and have no time at all, if he feels that his credit depends on his answering with a "Thus saith the Lord." Or he may be at some meeting of the elders, or on the Sabbath, and be called upon to give an opinion on a point, or to address the people, because he is a prophet. The true prophet is the man who can be silent or say "I do not know, the Lord has not showed me concerning this." The other man, as I said before, will open his mind to the thoughts of those that inquire of him, or he will speak of himself, or it may be another spirit will speak through him in a trance, or if there be a party of prophets and they work themselves up into an excitement the spirit may speak through them all. That, I think, was the way of old with the false prophets in our own land, because it is the way of the prophets of our neighbours. But since our Land has been cleansed there have been fewer such with us. Such as there are have been made so by people's requirement that they should prophesy on demand. The Spirit of the Lord does not so work.'

" 'You speak now,' I said, 'of the action of the Spirit of the Lord. You spoke before of a man's gift of seeing or hearing.'

Ezek. 3 :
26, 27 ;
24 : 27.
Jer. 28 :
1-13 ; 42 :
4-7.
Isa. 8 :
19.
1 Kings
22 : 1-23.

“‘You,’ answered Kenaz, ‘have a natural gift of hearing, but you do not hear me unless I speak to you. Neither, though you have eyes, can you see unless they are open. So except the Spirit of the Lord speak to a man, or show him a thing, he can neither hear nor see it. But the Spirit does not only act in that way. He may have a work to be done and strengthen a man with courage to do it, or with wisdom for government, or physical strength for exertion, or skill of hand, or power for some great enterprise, as it shall be with the Coming One. Or a man may feel the hand of the Lord upon him impelling him to do something. We do not as a rule call all these prophets, the name is chiefly given to those to whom it is commanded to bring the word of the Lord to the people by speech or sign.’

“Here we were interrupted, and I could not ask him more about the lying spirits, so I asked Nathan, and got a long story of which I can only give the substance, as it was interspersed with quotations from poems which I have forgotten.

“They have no developed doctrine of a personal devil such as we find in the New Testament, and Apocalyptic books, but they believe in an evil power which seems to appear under different attributes; whether it is always the same to them, or whether they think of it as several different powers, I am not quite sure, nor whether these powers were in alliance or independent. But there was one particular power named Rahab or arrogance or haughtiness. That implies absolute opposition to God, because they hold that man’s constitution is such that the only attitude which befits him in the presence of God is one of awe and humility. Indeed they say that it matches with something in the being of the Most High Himself. Pride is an abomination in His sight and inconsistent with man’s true nature. So proud Rahab is the opposing power. But Rahab is connected, not quite clearly, with the great deep, Tehom, and also with a dragon or serpent in the great deep. (I seemed to find associations with the

Num. 27 :
18.
Judg. 13 :
25 ; 3 :
10 ; 6 : 14 ;
14 : 6.
1 Sam.
11 : 6 ;
16 : 13-
14.
1 Kings
18 : 46.
Exod. 31 :
1-5.
Isa. 11 :
2 ; 42 : 1 ;
61 : 1.
Isa. 1 :
5 ; 3 : 22.
Ep. 1 Cor.
12.
Rom. 12 :
6-8.

Joh 9 :
13, reifs.

Isa. 57 :
15.
Ps. 138 :
6.

Isa. 51 :
9, 10.

Midgard Serpent that Thor went a-fishing for, and the Babylonian Tiamat.) I suppose that was one reason why there was no more sea in the kingdom in the Revelation. This power had been beaten once, and was under limitations, but not wholly destroyed. That destruction is still to come. Rahab is opposed to man, but I don't think she has anything to do with tempting him or with sin as we understand it, though they believe that man's first lapse into sin was due to his temptation by the serpent.

"Then there are the gods of the nations, whom they regard as having some kind of evil existence, though every now and then they denounce them as merely inanimate idols. There are also various other evil spirits, and the spirits of the dead. And all of these may be concerned in false prophecy or witchcraft. But there seemed very little cohesion among them, and even some doubt as to whether they were independent beings or in some way admitted as functionaries of the court of Heaven. In the end he said: 'There are a great many stories which foolish nurses tell to children, but it is better not to make mention of these things, for the less a man has to do with them the better.'"

"Then," said I to Michael, "there was no question of a warfare of the saints and Heavenly powers with evil as there is in Revelation?"

"No," he said. "I couldn't make out that there was. There was a fight against sin in all its manifestations though. It seems as if this might be the explanation. Man has to fight in God's battle against sin, the world and the devil, but to begin with we must know God or we cannot choose His side—and He only wants volunteers, not conscripts. In Zion they are learning to live in the conditions in which He may be effectually known, and to keep things clear, have just the one lesson. We have been moved to a higher form and are beginning to learn a further lesson."

Amos 9: 3.
Rev. 20:
1, 2: 12:
9-13.
Ps. 74: 12-
15; 89:
9-10.
Job 26:
12, 13.
Isa. 27: 1.

1 Sam. 28.
Isa. 8: 19.

Job 1:
6-12: 2:
1-6.
1 Kings
22: 19-
23.
Zech. 3:
1-3.

Ps. 16: 4.
Exod. 23:
13.
Josh. 23:
7.
Hosea 2:
17.
Zech. 13: 2.

X

HOW ZION THINKS ABOUT GOD

“**Y**OU talk about the continual sense of the presence of GOD and His active interest in people’s affairs in Zion,” I said to Michael. “Didn’t you find it lead to a good deal of anthropomorphism?”

“I’m thankful to say it did, in me at all events,” he replied.

“Thankful!” I said.

“Most certainly,” he said. “Anthropomorphism is a fine long word to throw at a form of realizing God when you want to assert your own philosophical superiority. It depends what sort of man you make your image from of course, but the kind of anthropomorphism—as I suppose you would call it—which I learnt from Nathan and Ahitub and Eleazar, has made all the difference in my outlook. But then they began their anthropomorphism at the right end. I think that both Old and New Testaments deliberately aim at teaching the true kind.”

“Go on,” I said, “but remember this isn’t one of our pre-war discussions. You are supposed to be telling me about Zion.”

“Well,” he said, “I must start from myself anyhow. You know how we discussed faith, and prayer and the nature of GOD, and what was or was not thinkable to the modern mind. I had got a rare lot of opinions and theories. Then I was dropped into this community, and I found that after a fashion I knew a lot more *about* GOD than they did, but they knew *HIM*, and they worked with Him in such an astonishingly practical and matter-of-fact way (it reminded me of

the life of George Müller when he prayed about the boiler)* that there seemed something more in their knowledge than in mine. I don't know if I should ever have got to that personal knowledge on the line I was following.

"Now it seems to me that there are two real justifications for anthropomorphism. One that man was created in the image of GOD, the other the Incarnation. If you are going to believe in a Personal GOD how else can you think of Him but as a Person, and I think He deliberately took the risk of the attribution of some of what I suppose one would call the less elevated elements of personality if He could give man a really personal idea of Himself, so that He might be personally known.

"I think, speaking roughly, there are three ways in which man can think of GOD. It may be under the aspects of the lower creation and its powers, that includes beast worship, and sun and earth worship, animism, and so on, pretty much all the original pantheons of Egypt, Greece, and Rome (and according to Augustine in the 'City of God' that involved a fairly extensive deification of natural powers). That way was blocked to Zion by the prohibition of all images, and the claiming for the Lord of all the powers of nature. Then you can go into philosophic abstraction, 'The Idea of the Good,' or Akhnaton's 'Aton.' But that is not going to help the average individual who likes something definite. And you can't *know* an abstraction, however high you make it, indeed the higher you make it the thinner it gets. If you want to know anyone you must have some points in common, and the position in Zion is that we have. God is man's 'Goel.'"

"What is that?"

"We have rather obscured the word by translating it 'Redeemer' when it refers to GOD. In Zion the 'goel' is the one who has the right and duty of redemption because he is the next of kin. In Zion kinship has its very well-defined duties. If you are goel

Num. 35:
12-27.

* See Note K, George Müller and his Prayers.

Ruth 3. to a man you are bound to avenge his death, and
 Lev. 25 : look after his widow. You have the right to ransom
 48, 49. him from slavery to an alien master, and you have
 Jer. 32 : the first right to buy his property if it comes into the
 6-9. market or to redeem it if it has gone outside the family.
 Job. 19 : And the same word is used of the Lord. He is their
 25. Father, their kinsman, and therefore their Redeemer.
 Isa. 48 : Man's own true nature is made in the image of God,
 17 : 49. and so God could use it in theophanies when He made
 7-26 : 60. Himself known. And all the time they think of Him
 16. as knowing them, and the promise of the future to
 Gen. 1 : which they look forward is of knowing Him more fully.
 26. "Meanwhile they think of Him as fully interested
 Jer. 31 : in all their doings, seeing and hearing all they do
 31. or say. It came out very practically when I heard
 old Abner the cowherd admonishing the boy who
 helped him, 'If there isn't a word in your tongue
 but the Lord knows it altogether, do you think there's
 a corner in that shed that He doesn't see you have
 left dirty? Go and clean them out. Do you live
 in a Holy Land, or are we even altogether as the
 children of Ammon who think they can blind their
 god with the smoke of sacrifices?' And they think
 of Him not as a distant beneficent Potentate, but as
 the Living God Who does *do* things, and Who is as
 keen about things as they are themselves.

Ps. 139
 1-34.. "Did it ever strike you that if you take the date
 of Solomon's Temple as given in Kings as being
 480 years after the Exodus, you have Moses and
 Akhnaton * teaching monotheism in about the same
 century, and of the two you might say that the
 Pharaoh's was in some respects the higher type. For
 instance, his hymn to Aton whose image is the solar
 disk, has points which compare favourably with parts
 of Deuteronomy. For instance, take the beginning "

—Michael picked up a book—

"Thy dawning is beautiful in the horizon of heaven,
 O living Aton, Beginning of life!
 When Thou risest in the eastern horizon of heaven
 Thou fillest every land with Thy beauty . . .

* See Note L, Akhnaton.

Thou bindest them by Thy love . . .
 How manifold are all Thy works !
 They are hidden from before us,
 O Thou sole God whose powers no other possesseth,
 Thou didst create the earth according to Thy desire,
 While Thou wast alone :
 Thou settest every man in his place,
 Thou suppliest their necessities.
 Every one has his possessions,
 And their days are reckoned.
 Their tongues are diverse in speech,
 Their forms likewise and their skins,
 For Thou, divider, hast divided the peoples. . . .
 How excellent are Thy designs, O Lord of eternity."

"There's a lot more," continued Michael, closing the book, "but how long did his effort last? All was gone by the time that Israel was established as a nation. Moses knew the use of a judicious amount of alloy, anthropomorphism, if you like to call it so, appeals to material interests, health and prosperity, and produced a stouter fabric. (You remember Browning on the use of alloy to help the pure metal to stand the strain of being wrought?)* and his work still stands. Incidentally Akhnaton was a pacifist of the deepest dye, and Moses wasn't. I don't know whether that had anything to do with it. He made allowance for human weakness and lack of metaphysics. But he kept the mystery of God by the prohibition of any form of imagery. In fact Zion makes no pictures of any kind, and I found that led sometimes to what was to me a confusion of thought. I, being used to pictures which stay the same while you look at them, could not keep up with people who thought in terms of a landscape which changes as the winds and clouds sweep over it. They speak of God in terms of thunder and rolling flames, flying upon cherubim or the wings of the wind. I found myself thinking of Him either with an attempt at spirituality which seemed to aim at presenting infinity by a diffusion of personality,—they got their idea of infinity by intensification—or

Ps. 97 :
 1-5.
 Hab. 3 :
 3-15.
 Isa. 30 :
 27, 28.

* See Note M, Browning, "The Ring and the Book."

thinking of Him as sitting in a church window in robes which would have made activity of any kind perfectly impossible. What I should like to see would be a window of our Lord at Nazareth, in His carpenter's apron, with His sleeves rolled up, *doing* something strenuous, and perhaps the text 'My Father worketh hitherto, and I work.'

"To the men of Zion their GOD is a very present help in time of trouble. They call on Him for help in sowing and harvest, in war, in business or in household operations. They think of Him as being grieved or angry, patient or merciful. He is very real to them, they expect Him to act, and He does."

"It sounds like a translation of animism into monotheism."

"Yes, only whereas your animist sees a spirit more or less freakish, and preferably malicious, in everything that exists or happens, Zion sees the action and creation of the GOD of the spirits of all flesh. It gives them a tremendous sense of His being on the spot to help when He is needed, and leads to a wonderful sense of personal loyalty to Him."

"You can have all that and still not get beyond monolatry. What did—say Abner—your cowshed friend, think of the relation of the nations to the Lord? Did he think of Him as so busy about the dirty corners in Zion as to have no time for the rest of the world?"

"Well," said Michael, "monolatry is another nice long word to throw about, but people want to throw it so far. The last monolater I met was a gentleman I heard say last week that he didn't believe in foreign missions because the natural worship of the people was surely that best suited to their environment and development. *That's* monolatry if you like. Much worse than Abner who didn't believe in foreign missions either, but who would never have said that."

"What would he have said?"

"He would have said that the Lord was Lord of the whole earth, and any one worshipping another

Deut. 4:
19.

Ps. 47:
2; 100:
1, 2.

god was a traitor and a rebel and ought to be exterminated." Isa. 40 :
12-31, etc.

"You think that better than the other?"

"Anyhow it realized the universal sovereignty of God which the other did not."

"Ah well, Abner was a friend of yours, I suppose."

"I'm not holding him up as a model. You asked me what he said, and that's what he did say. You see, to him and those of his way of thinking Zion is just the one bright spot on the face of the earth where the true God is known. It is His vineyard, fenced in by the Law, and outside are the peoples who do not know Him, who worship other gods with abominable rites, and occasionally try to break into Zion to plunder and destroy, and whom it is a recurrent pleasure to defeat by the help of the Lord of Sabaoth. You really do get heathenism in its most unashamed nakedness just about there. All the doings by which the peoples whom Zion was sent to dispossess defiled and made sick the Land, are in full force, and it is a fully recognized thing in Zion that any sort of approach to idolatry is treason to God and to the nation and must be stamped out at once. God is to them a jealous God."

Lev. 18 :
24-30.
Deut. 18 :
9-12.
Deut. 4 :
15-24 ;
13 : 1-5.
Exod. 20 :
4, 5 ; 34 :
14.
Deut. 16 :
14, 15.

"Now," said I, "you seem to speak in quite an Old Testament tone. That used to be one of your difficulties when we talked in the old days."

"I used to talk of *my* passion for truth, and the necessity of sweeping away wrong ideas, even if old-fashioned people's feelings were hurt. But it never occurred to me that if 'Truth is not a thing but a Person' His jealousy for truth must be greater than mine, and mine might be some of the ideas He might want to sweep away. I never saw the difference it made to men whether they believed rightly about Him or not till I saw the contrast between Zion and the nations. Then I saw that as a Great King He must be jealous of His sovereignty, not for His own sake but for the sake of His people."

"But Zion felt no responsibility for teaching the truth to the nations."

"I own I was surprised at that till I talked it over with Nathan. Ahitub simply said they were unclean, and polluted the earth, that they had the chance of knowing the True God by the example of His dealings with Zion. And I rather think he anticipated with equanimity their being all wiped out eventually after the manner of Gog and Magog in Ezekiel."

Ezek. 38 ;
39.

"But what of Zion's mission to the nations—was the blessing to take that form?"

"There were several opinions about the form it was to take. There was to be a revelation of God they all agreed, but as to what would be the re-action of the nations towards it they differed."

"And in the meanwhile they left the missionary side in abeyance."

"I don't know if I can make Nathan's point quite clear to you. You see their teaching is very much in symbol and picture, and in terms of a different set of religious observances, and it is difficult to reduce it to twentieth-century modes of thought. So if my meaning does not come out very plainly you must remember it is a very different thing to talk of a matter which has only cast its shadow before, and the same matter after it has come to pass."

"Our talk arose out of my asking him about the deliberate commands to exterminate some of their enemies. I said it showed little confidence in the power of their religion to overcome error; that they seemed afraid that the error would be too strong for the truth."

"He said, 'You must remember their religion is complete. Ours is not yet.'"

"I said, 'Yes; but you worship the Living and True God, they worship those that are false gods, not-gods, *elilim*.'"

"'False gods,' Nathan said, 'but real powers.' And he reminded me how at Peor I had felt the very presence of evil. I can't give his exact words, but this is the substance of what came out very slowly as he sat prodding the ground with his staff."

"They worship evil powers. They are in real touch

Cp. Eph.
5: 12.

with them, and their religion has come to a completeness of evil action on them and in them, shown in witchcraft, and such like, which is infectious in the highest degree (It has a going-out power on men, was how he put it), while ours has not yet come to its completeness of holiness acting on us and through us. When it has, it will have the same going-out power in us as theirs has in them. Then he illustrated what he meant from the Law. It may seem far-fetched and fanciful, but I can't help feeling there may be something in it.

"He took his argument from the law of the clean and the unclean. The holy thing hallows what it touches, but has no cleansing power, the unclean may not touch it under penalties of death. The unclean thing not only contaminates what it touches, but what touches that. There is a more infectious going forth of evil than of good. Then he went on to point out that there were two features in the nature religions of the surrounding nations which were forbidden to Zion, and which seemed to him to symbolize two sources of life open to them and as yet closed to her.

"First, there was the sacrificial eating with the blood which both he and they believed to be a veritable partaking of the life whose blood was partaken of, it was also a vehicle extraordinarily attractive to spirits,* who flocked to it in the air. So that a man was not only partaking of the life of the totem-beast-god (of course he didn't call it that), but by faith was laying himself open to a spiritual invasion by his nature, if he were really a spirit. So a man could actually have evil in himself. Just as Zion was forbidden to make an image of God in the form of the lower creation, so she was forbidden to partake of the life of that lower creation.

"So the heathen partake of an additional source of life, but one definitely lower than themselves. If that is to be met Zion must partake of a life higher than herself, so that she may be infectiously holy, even as the others are infectiously evil. 'When that

* See Note N, Eating the Blood.

Hagg. 2 :
10-16.
Exod. 29 :
37 ; 30 :
29.
(Cp. Matt.
23 : 19.)
Num. 19 :
22.
Lev. 22 :
6, 14.
Lev. 11 :
29-40 ;
15 : 3-12 ;
22 : 5-7.

Exod. 20 :
4.
Lev. 3 :
17, etc.

comes to pass,' said Nathan, 'whatever comes into contact with Zion will become holy or die.'

"So I asked him what he thought would be the manner in which the higher life could be communicated.

Lev. 17 :
11.

" 'I don't know,' he said, 'but the blood is the life, and the sin-offering, and the most holy thing—the three things we need, life, cleansing, holiness. There must be some connection.'

John 6 :
53-57.

" 'If GOD should, under a symbol, give His life to man ?' I suggested.

" 'Yes,' he said very slowly, 'that might be the way, nothing could stand against that.'

"The other belief he mentioned was that the fruitfulness of the land was due to marriage with the god, and the heathen worship of the principle of fertility in all its manifestations. But what he chiefly emphasized was the idea of marriage with the god and the immoral rites of worship, which, as he said, certainly had the result of a fertility of death. He seemed to think that there might be some really vital union with evil effected there.

Hosea 2 :
19, 20.
Cp. Matt.
9 : 15 ;
22 : 2.
Rev. 19 :
7, 8.

" 'Zion,' he said, 'still waits for her bridegroom. She is betrothed, but the bridegroom has not yet come. When he comes she will be more closely united to him, and will bear fruit of righteousness, as they do of evil.' I think he felt I was a little doubtful, so he went on, 'Anyhow the heathen having attained full union with evil have obtained a temporarily greater force than we have, who have not yet attained full union with holiness. We are a stage behind them, so for the present we are on the defensive rather than the offensive. If you have a poisoned limb that you cannot use you must cut it off or lose your whole life. We have not yet the power to cure the evil, so we must cut off the poison wherever it appears, whether in our midst, or on our immediate border.

Exod. 19 :
5 ; 4 : 22.
Dent. 14 :
2.
Num. 18 :
1-7, 22.

" 'We are a holy nation,' he went on, 'because we are God's peculiar people, His first-born among the nations, but we have not yet access fully to the holy things. We may not touch nor enter the holy

places, nor eat the holy food. We are not yet fully equipped for an offensive against evil.'

"So," said Michael, "I said that some one must have been or there would not have been the reformation they had had in Zion. He said that whenever a big change had had to be made or a leader raised up, the Spirit of God had come upon him and enabled him, whether for war, or for counsel or for reform, and he took it that those men were the pattern of what all the nation would be in the Great Day. He said that he himself and other of the prophets had known the power of the Spirit laying hold of them bidding them do things, or showing them truths, but it was a transient experience. 'Saul,' he said, ^{1 Sam. 10: 6-9; 16: 13, 14.} 'was promised that he should be another man, but so long as the power passes away, one remains the same man.'

"I said, 'You think you will have to be made "new men" and that it may be effected by the perpetual indwelling of the Spirit, who come now sometimes upon prophets and kings.'

"'That,' he said, 'is what I expect. For it is ^{Joel 2: 28, 29.} written, "I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My Spirit." We are at present,' he said, 'as men who hold a fort—till the king comes. I cannot feel that it is a very brave life, and many men of the children of Ammon and other nations who strive to live uprightly, I feel to be better men than myself, for they do it against greater odds. But when the King, the Anointed One, comes, *then* we shall move out to attack, and win the world for Him.'

"I found afterwards that he ventured quite a good deal into the land of Ammon where he had found several seeking souls; and that he spoke from experience of the limitations of Zion, it being only when the Spirit was upon him that he could really help them."

"At that rate," I said to Michael, "I suppose you would say that a good many of us are still holding the fort till the King comes again."

"And I expect," said Michael, "that if He comes and finds us still doing it after He has ordered an advance, we shall get into trouble."

"Now," said I, "how much of that conversation was the result of your later meditations, and how much was real Nathan? Because a good deal of it seems to fit our present-day conditions a little too well."

"That," he said, "is because a lot of us have not got beyond the Old Testament standard. If you think of it, the disciples knew Christ quite well, and He had given them power to do wonders, and had even died for them, but it was not till the Spirit came upon them that they became really efficient. Before that they fled, or met behind locked doors. After it they could do all things. At present, as you say, we don't seem any more infectious than they were in the earlier stages."

"Do you remember," said I, "what Peile says in the 'Reproach of the Gospel'? 'The cunning spirit of the world takes the ferment which worked such radical changes in the constitution of the human soul, and by inoculating society at large with a very dilute and attenuated serum, secures for it a measure of immunity from violent and inconvenient attacks.'"

"That's about it, we haven't got it very badly, have we? Not as badly as they had it in Zion even, by a long way, and we ought to have it worse. Queer, isn't it, how calmly we take it when you come to think that it is the only thing in the world that really matters."

XI

THE PROMISES

"YOU have spoken in a general way," I said to Michael, "of the great expectations for the future that they had in Zion. What exactly did they expect?"

"That's just it," said Michael, "there were the promises for the fulfilling of which they knew their national discipline to be necessary, and in hope of which they gladly submitted to live under what practically amounted to martial law. But nearly everybody interpreted these promises differently, and they did not all expect the same thing."

"That sounds rather remarkable. I should have thought your friends Benaiah and Ahitub would have worked it all out logically to a clear conclusion."

"Oh, they did, but they didn't agree on the conclusion, either with each other or with a good many other people. It's just the same now in modern apocalyptic."

"You mean some of those 'Utopias' of H. G. Wells, etc.?"

"Not in the least.* I mean that there is now in England and America an apocalyptic school of thought, much in the same way as there was in the last two centuries B.C., the school that wrote 'Enoch' and the 'Twelve Patriarchs,' and so on, which our scholars have just lately unearthed. They say concerning them that they were a popular literature which the Scribes and Pharisees disdained or ignored, their own books on the subject being much duller and not nearly so liberal in tone. They probably

* See Note O, Apocalyptic Ancient and Modern.

Jude 14.

thought the whole literature very unscholarly, and below contempt. I can quite believe it because I imagine the same scholars to be equally ignorant of the corresponding literature in our own day. You could probably stump some of our most eminent theologians with questions on the 'Pre-Millennial Advent' and its accompaniments quite as much as, say, Jude could have non-plussed Gamaliel by asking him about the New Jerusalem, and the opening of the 'books' and the blood of Abel, all of which come in that Enoch literature he quotes. There is a whole unacademic literature now about the Second Coming just as there was about the First, and both go to show how possible it is for people starting from the same material to work to quite different conclusions.

"It was just the same in Zion. The Promises form a series from the beginning of their history (which, as I told you, they trace from the beginning of all things), and they are susceptible of varying interpretation, and they certainly get it. Of course there are also points of agreement.

"One series of promises deals with the whole question of sin. I told you they believed that sin was not natural to man, but was a perversion introduced from without by which were upset man's relations with both GOD and nature. It is sin that has put the nations out of true relation to Life, and it is only by diligently keeping the Law and observing its purifications that Zion has got back into a measure of true relationship.

Gen. 3 :
15.Ezek. 36 :
25-31.
Zeph. 3 :
13-20.

"Sin is the last word in unclean abominableness, which it is impossible to bring into the presence of the Holy One and live. But it is more. It is nearly as active a principle of death as holiness is of Life. That is why there is such sharp opposition between them. But they say that the Holy One promised in the day that sin began that one should be born of woman who should avenge the wrong done to man by its introduction, and they look forward to the time when it shall be done away. Some of them say

that only then will they know how terrible a thing it has been. Even there there is a difference of opinion, some saying that the one born of woman will be the agent, some that it will be the Holy One Himself. But anyhow they will be a 'clean' people in very deed; and when that has come about creation will be made new and the true relationships restored.

Isa. 27 :
1, 12, 13.

Isa. 65 :
17 ; 66 :
22 ; 11 :
1-9.

"Then a whole series of promises deal with their relation to the Land, and their possession of it, and their existence, as a nation, and with that goes the promise that in them all the nations of the earth shall be blessed. And, as they point out, their land is in such a central position that they can touch all the nations of the earth. I found their chief reason for calling it central was the limitation of their geographical knowledge. Ahitub demonstrated it to me by a map of sorts which he drew in the dust with his finger. Its northern and western boundaries ran somewhere about Asia Minor and the Caucasus, then it went somewhere down the middle of Persia—he said there were regions beyond that, but he knew very little about them, so he put in a bit of the coast of India, which he vaguely connected with Abyssinia, before he finished up with Egypt. Then he asked me to indicate the position of 'the Isles,' which he evidently thought were somewhere rather west of Cyprus. There wasn't much more dust, so I located us between where Italy and Gibraltar would have been if he had put them in, and he seemed quite pleased to think that the fame of Zion had extended so far. But anyhow all the nations they knew of, and those in the back of beyond behind them, are all to be affected by Zion in the Great Day.

Gen. 12 :
1-3 ; 13 :
14-17 ;
18 : 18 ;
22 : 18 ;
26 : 3, 5 ;
28 : 13, 14.

"They are not quite sure how it is all going to come about. There is to be a new revelation of GOD by a new prophet, like Moses; therefore, says Benaiah, a new Lawgiver. That is one reason against searching into the unknown by sorcery and so forth. Zion will be told what is good for them to know when it is the right time. 'Therefore,' says Eleazar, 'when there is so much to be done that we are sure of, why waste

Deut. 18 :
10-19.

Jer. 31 :
31-34.
Isa. 2 : 3.

time, as Nathan and his friends do, in worrying about all sorts of things we have not been told about yet ?'

" 'Then,' says Nathan, 'we shall know God really, after a new fashion, and the more we know about Him now, the more He will be able to show us then.'

2 Sam. 7 :

12-14.

Isa. 9 :

1-7 ; 11 :

1-10 ; 32 :

1-3.

Ezek. 37 :

24-28.

"But to some, the Coming One is an earthly king with a sure kingdom. A king descended from David ben-Jesse, the hero king of old, yet not wholly an earthly king, for he is described by names which are elsewhere used only of God Himself. Apparently he is to be immortal ; but whether the people were to be so or not, I could not quite make out, though I'll tell you more about that later.

Ps. 110.

"Others hold that the Coming One will be a priest. Possibly a priest-king—like Melchizedek, a shadowy figure in their early history who gave to their great ancestor bread and wine, those two elements that occur so frequently in the symbolism of their ritual. Plato, with his idea that the crookedness of the world is due to lack of wisdom, would find his ideal State when philosophers were kings. Zion, holding that it is due to sin, would find her ideal with a priest-king.

Micah 5 :

2-5 ; 2 :

13.

"There are other opinions too. In the days of oppression, before the Great Assay, there arose a notable socialist who declared that the Coming One would be a working man, a shepherd, who should bring deliverance with the help of other workers. The new king will be the leader of a crowd of captives, and he will break their way for his fellows out of prison.

Isa. 42 :

1-9 ; 49 :

1-13 ;

50 : 4-11 ;

52 : 13-

53 : 12 ;

61 : 1-7.

Josh. 1 :

1, 2.

Ps. 78 :

70.

Ezek. 34 :

23.

Jer. 27 : 6.

Isa. 41 : 8.

"That deliverance is one of the marks of yet another figure—the Servant of the Lord. He is to be a deliverer from captivity, and a bringer-in of justice ; but the expression, 'Servant of the Lord,' is used for so many people in their history, who did such different work—prophets, priests, and kings, both native and foreign—and also for the nation itself, that he and the work he is to do are less distinct to them than some of the other figures I have mentioned. However, he is felt to belong to the promises which have to do with the destruction of sin.

"All that has to do with the coming of some One,

more or less a man like themselves. But there is a party who hold, with great support from their literature, that the promises really involve the actual dwelling of God Himself with them. Others say, if Heaven is His throne and earth His footstool, how can He bring down His Almightyness to dwell with them in any fuller measure than now?

"Then I asked them what they expected to happen when this came about, and the answers varied again.

"Nathan drew a long breath and said, 'We are straitened now. Then shall we be enlarged. Michael,' he said, 'it sounds a child's metaphor, but I feel as if our nation were a chicken in the egg. We see, and know, and can do so little. *Then* the shell will be broken and we shall come out into the light of God, and see and move. At times I feel the walls of the shell closing me in round about, and I struggle till I feel as if I must break through, but I cannot. *Then* there will be a great new revelation of God, and we shall be in a fresh relation to Him and to the whole world. Now we are at school. Then we shall be men and we shall begin our work.'"

"From him and from one and another I got the vision of a nation cleansed by water, by fire, or by sin-offering. The veil between man and God is to be taken away, and His Spirit to be on all of them. They will be in a new, or restored, relation to nature, so that all her working which has been thrown out of gear by the sin of man (her head) will be readjusted to its proper working.

"So there you have the prospect of a nation disciplined, strong, healthy, knowing at least the elements of right relation to the HOLY LIFE Who is the Creator of the world, practised in an absolute reliance on Him, waiting for the revelation of the next step of His plan. And that, I think, was the vision of his Utopia that Moses saw. What they expect is to stand with all their powers reinforced, and at their head Some One, either God Himself, or His appointed mouthpiece, or perhaps both, and then they are going to be a blessing to all the nations

Isa. 2 : 4.

Isa. 33 :

21.

Ezek. 43 :

1-9.

Isa. 66 : 1.

Zech. 13 :

1.

Ezek. 36 :

25.

Isa. 4 :

53 : 10 ;

25 : 7.

Lev. 16 :

2.

Num. 18 :

7 ; 4 : 17,

20.

Joel 2 :

28, 29.

Isa. 11 :

1-9.

Hosea 2 :

18, 22.

Gen. 3 : of the earth. They are quite clear about that. The
 15 ; 9 : Promises, they say, were originally made to all the
 8-17. inhabitants of the earth. Zion has been specially
 trained to bring those promises to pass. And if there
 is one thing in their experience more certain than
 Ps. 105 : another, it is that GOD keeps His promises."
 8-15.
 Deut. 7 : " And you said that there was a prospect of their
 9. being immortal too, so that they will have plenty of
 Isa. 49 : 7. time for their operations ? "

" That was one of the questions over which Eleazar
 thought Nathan wasted so much time and thought.
 There were great questionings as to who would see
 that Day. I think I told you how strongly they feel
 kinship, so that a man and his kinsmen are practically
 one ' blood,' and the whole people, as descended from
 one ancestor, is one person—Jacob, still living in his
 descendants, so that he will be there because his blood
 will be in those who are present. So, say Benaiah
 and his school, ' Though we may die, yet we shall
 be there in our children.' Other people want to be
 there in themselves, and believe that they will be
 restored to life for the great time. They had not
 generally any idea of really *living* anywhere else than
 on earth with a comfortable body to keep their souls
 warm. But just what was going to happen after
 death they didn't know. Hannah believed firmly in
 a chilly kind of Hades which she called Sheol, where
 you sat and shivered without a body, and whence
 the witches called up the ghosts to get information
 concerning things on the earth or in the future. How
 the ghosts got the information she wasn't clear.
 Anyhow Benaiah said she wasn't to tell such stories
 to the children. Nobody knew what was the real
 state of things, and for himself, he had known the
 Lord long enough to leave it to Him whether his life
 continued after death or not.

" Kenaz, I found, believed firmly in a further vision
 of God, and a way that should lead to Him past
 Sheol or any other hindrance. Others suggested that
 there might be a period of waiting in Sheol before
 they were called up for the Day. ' Such a waste of

a man when he has begun to know a little of GOD, to leave his soul in Sheol for good,' said one of the younger prophets. There seemed to be a growing conviction that what had touched the life of GOD could not wholly die, together with an increasing desire to see the Day. Job. 14: 13-15.

"Eleazar, without any metaphysics, was quite sure he was going to be there somehow, and as Amos said in his slow way, 'If anybody can manage it Eleazar will.' For himself I think Amos followed Kenaz, but he was so slow and silent that no one seemed to think that he had any opinions to listen to."

"You have been keeping the nations waiting to be blessed for some time," said I, interrupting. "How was this nation of supermen going to set about it?"

"That was just the question; and another question was, how would the nations like being blessed?"

"One thing was certain. The whole of Zion would be in it. All were obeying now—in some cases with a certain amount of moral and other suasion, but the need for that would be done away in the Day. Then they would all take their part as one man, for were they not one blood? There could be no standing out when they were called to one action."

"Benaiah and Eleazar, being keen students of the Law and great leaders of their particular kind of Study Circle, held that there would be a teaching sovereignty. There would be a great king of Zion, and a new knowledge of GOD, and people would flock to hear it. Eleazar thought there might possibly have to be a little fighting before the nations were fully convinced of the supremacy of Zion. His father seemed to think the manifestation would be so outstanding that there could be no question about it. Kings, they said, would be only too glad to get hold of a stray man of Zion who might give them an introduction when they came to Mount Zion to hear the Law from the Lord. The priests would be all employed in giving oracles to inquirers and offering their sacrifices. The ordinary citizens would be occupied in expounding the true Law to

Isa. 2: 1-4.
Micah 4: 1-5.

Isa. 49: 22, 23;
60: 2-4.

them, and in their gratitude the Holy City would be filled with gifts.

Isa. 11 :
1-10.
Hab. 2 :
14.
Cp. Deut.
4 : 6-8.

"When the Law was known there would be an end of war, the harmony of creation would be restored, the earth being full of the knowledge of the glory of the Lord as the waters cover the sea. It sounded very fine indeed, I can tell you.

Zech. 12-
13.
Ezek. 38-
39.
Joel 3 :
9-21.
Isa. 63 :
1-6.
Ezek. 38 :
16.
Zeph. 3 :
1-8.

"Ahitub, however, did not agree. I won't go so far as to say that he had an idea that the only good foreigner was a dead one, because he was very kind to me personally, as indeed the Law bade him be to any casual stranger who came to Zion. But the nations outside were to his mind utterly unclean. The revelation of the Holy One on Mount Zion would show them up to themselves. There would be a violent reaction, an intensification of present relations, in fact, then an attack in force, and the Lord would be 'sanctified' on them in their destruction. They, and I think Zion too, would be purified by having all their bad characters killed off, and then, if you believed what he said, there would be precious few of the nations left. Personally I rather wondered where the 'blessing' was coming in, but that didn't seem to worry him. They would all have the chance of being blessed if they liked, but he was quite sure they wouldn't, and if any did survive they would be blessed by being allowed to be servants to Zion. Her blessing was more important than all the nations put together, for she was clean and knew the Law."

Isa. 43 :
3, 14 ;
61 : 5.

"What a blood-thirsty old man."

Isa. 60 ;
65 : 17 ;
66 : 22,
24.

"One of the kindest and most charming old gentlemen I ever met, I assure you, and very eloquent on this particular subject. Zion was to shine like the sun, over all lands, and all would be glorious, the earth was to be made new, except for one corner of the destruction which was to be kept as an awful example for those who might be inclined to stray from the right paths.

"Kenaz had quite another view. Nearly all the glory in the promises was, he said, ushered in by

pain and suffering, and he thought there might yet be trouble for Zion to pass through. For when the Lord called His Servant to carry salvation to the ends of the earth he was warned that he would not be honoured but despised. 'They speak,' he said, 'of the nations coming up to Zion to learn of us. But I think first of all we shall have to go out and teach them. For if we now need a cleansing and a cover before drawing nigh, what will it be then for them when the Lord is more openly revealed ?

Isa. 49 :
7 ; 50 :
6, 7.

Isa. 42 :
1-7.

" ' Besides, these men are not free to come. They have many of them sold themselves prisoners to sin. As I read it they have to be set free, and to those who sit in darkness the light must be shown,' and he went on to outline a vision that reminded me of Raymund Lull who called for a ' crusade of Love ' against Islam. It was to be a spiritual invasion of the world by bands of self-supporting prophets, ' servants of the Lord,' full of a new and glorious ' word of the Lord,' having a power of fulfilling itself. ' We are a nation of priests,' he said, ' and our own priests do not teach at one centre only. If we are priests to the whole world, we must teach and heal in the whole world. If the Lord now requires humility, and not pride, in a nation that belongs to Him, He will hardly set us up in a position of pride in the Day. Surely the revelation will make us more humble.'

1 Kings
21 : 25.
Cp. John
8 : 34.

Isa. 55 :
10, 11.
Exod. 19 :
5, 61.

Zeph. 3 :
9-20.

" ' That,' I said, ' would involve giving up the separateness of the nation.'

" ' It will,' said Kenaz ; ' but with the spirit of the Lord upon us we shall be able to withstand evil, the Lord Himself will then be a wall to our souls, and if as priests we shall be called upon to make the offering of our bodies in this new warfare, it will be no more than what we have done in the old '—Kenaz in his day had been of those that turn back the battle from the gate.

" ' I have looked forward to an enlarging of soul in the Day,' said Nathan ; ' but when you speak of the taking away of all barriers, I feel that I should

be like the fruit-tree trained against my father's house. Every year I see it pushing out new shoots as if it must have freedom, and every year as these too are fixed I feel that I am like it, fastened down where I would be free. But if all the ties were taken away the tree would fall, and I believe I should feel very weak and naked if all our restrictions were gone.'

" 'There's just as big a tree in the orchard,' said Amos, who had been listening. 'And that stands by itself all right. Just as much fruit on it too.'

" 'I never meant,' said Kenaz, 'that all that in the Law by which we are made different from other peoples would have to be given up. Then, if that were so, we might have to give up the Ten Words. All that has to do with relation to God and justice to man must stand. It may even be added to. But when Amos's tree in the orchard was young, it was tied to a stake. Some of our laws are like the stake, a support till we are strengthened to do without them, and it is those that I mean may be taken away, so that we may mix freely with those to whom we are sent.'

" 'Some people will be short of a job then,' said Amos. 'My father for one. He won't like that.'

" 'You mean there will be no separation at all?' said Nathan.

Isa. 66:
21.

" 'I mean that,' said Kenaz, 'for the Lord has said that of the nations He will take for priests and Levites, and if they are to draw nigh, where now even we may not come, there can be no separation left.'

" 'I reminded Ahitub of that word,' I said to Kenaz, 'and he said it was the kind of thing *you* might have said, and it was a pity the prophet expressed himself so obscurely.'

" 'And then he said there was an explanation of it, and Elhanan of Kiriath-Sepher always read something else,' said Nathan.

" 'He did, but the explanation was too subtle for any one but Eleazar to follow.'

“ ‘We should have to eat their food,’ said Amos slowly.

“ ‘We couldn’t,’ said Nathan ; ‘ not unclean food.’

“ ‘There are more of them than of us,’ said Amos, ‘and if you have to do special cooking for a person you don’t invite them again in a hurry. You should hear my wife when Uncle Asahel has been with us. And Kenaz says we’ve got to stay with them.’

“ I really think that was the biggest difficulty to both Kenaz and Nathan. I suppose it is something like the caste question in India. When for generations it has been ground into you that certain things are unfit for food, it’s like asking a man to eat something that has gone bad to offer them to him. Amos hadn’t got so much imagination, and was content to leave it to the Lord to arrange about when the time came. The question had not occurred to the other two before, and I believe they conjured up visions of mice and owls and pork at every meal. I told them we didn’t do it to that extent in the Isles, and that comforted them a little, but vegetarianism proved the final harbour of refuge.

“ ‘We must go,’ said Kenaz, forgetting his years, and that he had said that these things could hardly come in his lifetime now. ‘We must go, for the promise is to all the nations. They have His promise of salvation, and He that is Faithful and True has made us guardians of His word to them. If we disobey Him and withhold the blessing we cut off ourselves, and not them, from life. For the condition of belonging to the Living One is that we obey His commands. If we do not, he will see to it that the promise to them is fulfilled, but what may become of us I know not.’

“ Then Nathan had to go back to his sheep, and Amos and I walked back home.

“ ‘I wonder what it will really be,’ he said. ‘What do you think ?’

“ ‘I think,’ said I, ‘that if the Living One sends a man on a message it will be a bold man who will say “I go not.”’

“ ‘Then you agree with Kenaz that He will send us to them. They will not come to us ? ’

“ ‘He *has* sent us,’ I said, before I knew what was coming. Amos looked puzzled, but that was so often his condition that it probably didn’t strike him as unusual. But for me, it was the first time I had been able to speak of my own age, and I began to wonder if it were a sign that I was going back to it.”

XII

BACK FROM UTOPIA

“HOW did you get back in the end?” I asked Michael. “Did it take long for your premonition to come true?”

“It was not very long afterwards,” he said. “There had just been the blowing of the trumpets ^{Num. 29: 1-16.} in the seventh month, and people were beginning to talk about Yoma and the Feast of Booths. I was helping with the last of the harvest, when there came a message by a boy, that Kenaz had had an accident, and was very ill and wanted to see me. So off I went and found him in bed. When we were alone he took me by the wrist and said, ‘Son of another age, tell me, what is the truth?’”

“I was puzzled, and said I did not know what he meant. He went on: ‘I am an old man, and now I am dying, and sometimes it is given to the dying to see things more plainly. It is borne in on me that you are not of our time, but of the time whereof we spoke. I have seen you try at times to speak, and your lips have been closed. But if it is in any way permitted you, tell me the truth.’”

“And my lips were opened and I told him what I could, and he drank it in as a thirsty man, only saying now and again, ‘Yes, He would.’ ‘That’s like Him,’ or asking some question.

“When at last I stopped he drew a long breath, and then looked hard at me and said, ‘Michael, why have you not entered into this inheritance?’ I could only say, ‘O Kenaz, until I met you I knew not how great the inheritance was.’”

"He clutched my wrist again. 'Go now,' he said, 'for we must both go our ways to-day. I to my Lord; you to your own people. But, Michael, the Kingdom of the Promises is for those who will enter in.' Then he fell back and I went out and Keziah went back to him.

"I set out across country to go back home, hardly knowing what I was doing. When I had gone a little way I turned and saw the people coming out of the house, and knew that Kenaz was dying.

Num. 19 :
11-22.

Any one in the house when a death takes place is unclean for a week, so only those who are necessary stay. Then I hurried on, for it was towards evening, and as I went through a lot of low bushes I heard a man shouting to me, and saw him waving his arms, and had just time to wonder what it was, when I felt myself falling. There was an old pit there, and I went in. There was the same sensation as I had had before, only reversed, if you can understand, falling up again, and then I found myself here, all bandages and milk diet. It was a nasty jar, I can tell you. And the other life still seems so real."

"And what are you going to do now?"

"I'm going to work for the bringing in of Christ's Utopia."

"Christ's Utopia?"

"Yes. Moses made his Utopia on the pattern showed him on the Mount. On the Mount, again, Christ showed the pattern of His Utopia to the disciples. It was the completion of Moses' vision, and He has gone on showing it to those who look for and try to enter into the Kingdom of the Promises."

"And you think it possible to bring it in?"

"Why not? Because Christ has the power which Moses lacked. He can change human nature.

Rom. 7 :
12-14.

"Moses' Utopia never came into being. The Law was holy, and righteous, and good, and spiritual; and man was not. The Law could show him what was right and he could recognize it. But Moses could only describe his Utopia of a nation living

in true relation to life; he could not bring Israel into the true relation, without which it was not possible to fulfil the conditions of such a life. He could not make the break in continuity necessary for a new start."

"I remember you said something of the kind in our first talk, and said there had been symbolical breaks at Jordan and the Red Sea, but that they had not been really effective."

"Yes, I remember I did say something of the kind. You see, the Old Testament is occupied largely with a factor which it says has upset the balance of creation, so that man is out of touch with nature, out of brotherhood with man, and out of communion with God, the very source of his life. Those are just the three relations that Moses sees working right in his Utopia. That disturbing factor the Old Testament calls sin, and says it makes man's approach to the Living and Holy One dangerous, because it is in itself essentially unclean and deathly. The Old Covenant is occupied with efforts to neutralize its effects and to maintain somewhat precarious relations.

"Then you have the New Covenant, mediated by Life Himself, and by the death of the Creator we are enabled to die out of the old half-dead, infected creation, into Him, leaving our handicap of sin behind us. And as He was incarnate by woman and the Spirit, so we, who are born of woman, may be born of the Spirit into a new, clean race really alive, because really in touch with the Source of Life; living as yet in the old world, but in a new relation to it. The break and the new start have been made possible. That is the Utopia we have to bring in."

"The kingdom that is not of this world."

John 18 :
36.

"Yes. If it were of this world it would only be one among others, like the temporal power of the Pope. Being not of this world it can be supreme over all, that is to say, in all secular institutions as well as those we call 'spiritual.'"

"Then for Christ's Utopia you would take over Moses' social legislation?"

"I think Christ took it over Himself; not so much the pains and penalties, as the temper and attitude to life they were calculated to produce. Given the principles, their working out in an industrial community must naturally differ in detail from that in an agricultural one."

"Aren't you mixing up the spiritual and the temporal a little?"

Rev. 11 : :
15.

"Is not the final triumph 'The Kingdom of this world is become the Kingdom of our GOD and of His Christ'? He came to take the whole of life. If you read the account of the Temptation as suggested method of propaganda for the new kingdom, you will see that He was offered a part of man's life cheap, and insisted on paying the full price and having it all. That includes man in his relation to the State."

"Then would you have Church interference in politics?"

"Our inheritance is a GOD Who is vitally interested in politics, economics, social reform, housing, strikes, and all the rest of it; Who is the final factor to be taken into account in dealing with them all, and Who is ready to bring power to bear on them."

"Where do you find that in the Sermon on the Mount?"

Matt. 5 :
17.

"Think, not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil.' And that is what the Law and the prophets were full of. But even if He had not said that, it would have arisen out of the three great principles which He, The Life, underlined as the right relationship of man to life.

Matt. 16 :
25, 26.

"First the right of a man to real life, and the immense value of real life, so that a man may give all he has to live truly. And also the immense value of man, so that He gave all that He had so that man might live. I don't mean the right to

John 8 :
31-36.

wages or anything else, but the right to the possibility of being a live man. Leisure, space, and pay may be among the conditions, but the disciples who, I suppose, were the liveliest men in the world after the Lord Himself, found their life in doing without them.

“And so, secondly, there is the attitude to possessions; that same Mosiac mastery of your belongings, and independence of them, and not letting your life be smothered by them. He seems to have had no objection to people having property. Too much of it made things harder. But He only told one man to give it up altogether, and that was because he couldn't. If you look at the parables it is surprising how often the chief figure is a well-to-do man and good at business; but possessions are an incident rather than an end in life. And He, Who was the only man from the first to have the promised ‘dominion,’ had not where to lay His head.

Matt. 6 :
19-24.

Matt. 20 :
1 ; 18 :
23, 27 ;
21 : 28,
34.

Matt. 19 :
16-25.

Luke 12 :
15.

Luke 15 :
4-8 ; 14 :
16 ; 16 :
1 : 19 :
13-26.

“And the third is the emphasis on keeping the sources of life pure, the value of family life, the honouring of womanhood and childhood, and His denunciations of sins against life in that respect.”

Matt. 5 :
27-32, etc.

“And how do you propose that this Utopia should be brought in ? It sounds a large undertaking.”

“It is. That is why it was calculated that we should need all the power of the promise to bring it in. We have not dared to take up all the life-force that was provided for us. And then having, according to our ideas of economy, to reduce our desires to somewhere not too far beyond our resources, we have come to regard the work of Christianity as getting people to come to church. The more one thinks of it the more one feels what horrid presumption it is. If it had not been that the goodly fellowship of the prophets still continues, I don't know where we should have been.”

“You have not yet said how it is to be done, according to your ideas.”

“By a body of people daring to enter into the

Kingdom of the Promises, and take the consequence, which may be as tremendous as when it was first tried, when at Pentecost the world began to be turned upside down.

“The Kingdom of the Promises is a new race, in a new relation to the Creator, and therefore in a new relation to creation. Its citizens may at last regain the lost dominion. They will certainly have the love of GOD and of the brethren made perfect.

“And that will be the beginning of Christ’s Utopia.”

NOTES

NOTE A, PAGE 17.—NEW AUSTRALIA.

At the end of last century an attempt was made by Australian socialists to set up a community, New Australia, in the Argentine.

They had apparently every prospect of success. Lane, their leader, was an upright man, honestly keen about his principles. Those who followed him were convinced communists, largely drawn from the better-educated working classes. They had a large grant of very good land and a number of cattle given to them, and all conditions seemed in their favour.

The experiment was an utter failure. It was to be based on eight hours work a day for the State, and not for the individual, on absolute community of goods, absolute equality, and absolute secularism. These conditions were conscientiously adhered to, and were found to result in poverty and chaos. Nothing was done, no order was maintained, and though the State was frequently subsidized by socialist organizations throughout the world, it became bankrupt and had to be dissolved.

The surviving members divided the land, and working on an individualistic basis, with the help of a young Scotchman who went to them as a missionary, are now, I believe, very prosperous.

NOTE B, PAGE 45.—THE INDIVIDUAL.

The following quotations from Maine's "Ancient Law" will show the slow recognition of the individual in Roman Law:—

"Archaic law . . . is full in all its provinces of the clearest indication that society in primitive times was not, as it is assumed to be at present, a collection of individuals . . . the *unit* of ancient society was the family, of the modern the individual. . . . The moral elevation or moral debasement of the individual appears to have been confounded with, or postponed to, the merits and offences of the group to which the individual belongs. . . .

"One step from the ancient and simple view of the matter to the theological or metaphysical explanations of later days is marked by the early Greek notion of the inherited curse."

The State dealt with all the acts of the family in its public concerns, all its internal regulation was in the hands of the head of the family. The "*Patria Potestas*" was most marked and continued longest in Roman law, though it was found also in Germanic tribes and in the East. In Roman law the son who exercised some public office counted as an individual for the purposes of that office, but in all other respects he was simply a member of the family, and so far as the authority of his father was concerned differed very little from a slave.

"So far as regards the person, the parent, when our information commences, has over his children the power of life and death, and of uncontrolled personal chastisement; he can give a wife to his son, he can give his daughter in marriage; he can divorce his children of either sex; he can transfer them to another family by adoption; and he can sell them." These powers continued in theory till late in the Imperial period.

". . . But though the powers over the *person* may have been latterly nominal, the whole tenure of the extant Roman jurisprudence suggests that the father's rights over the son's property were always exercised without scruple. . . . The father was entitled to take the whole of the son's acquisitions, and to enjoy the benefit of his contracts without being entangled in any compensating liability." It was not till the first years of the Empire that the son was allowed to keep even the spoils of military service for his own use, and not till the time of Justinian that the power of the father was reduced so that a part of the son's capital need only pay him a life interest.

At the same time "The *Paterfamilias* was answerable for the delicts of his Sons under Power" and for those of his slaves.

The same principle is still at work in the "joint family system" of India, and also I believe in China.

Ezekiel seems to have been one of the very earliest thinkers to protest in detail that every man was an individual before the judgment of God.

NOTE C, PAGE 50.—ROMAN LAW OF THEFT AND DEBT.

"Ancient law furnishes other proofs that the earliest administrators of justice simulated the probable acts of persons engaged in a private quarrel. In settling the damages to be awarded they took as their guide the measure of vengeance likely to be exacted by an aggrieved person under the circumstances of the case. . . . Some strange exemplifications of this peculiarity are supplied by the old Roman law of theft. The laws of the Twelve Tables seem

to have divided Thefts into Manifest, and Non-Manifest, and to have allotted extraordinarily different penalties to the offence according as it fell under one head or the other. The Manifest Thief was he who was caught within the house in which he had been pilfering, or who was taken while making off to a place of safety with the stolen goods; the Twelve Tables condemned him to be put to death if he were already a slave, and if he were a free-man they made him the bondsman of the owner of the property. The Non-Manifest Thief was he who was detected under any other circumstances than those described; and the old code simply directed that an offender of this sort should refund double the value of what he had stolen." Maine, "Ancient Law," Chap. X.

"... The contract of *nexum* ... whereby a borrower gave his creditor the right to apprehend him on his failure to fulfil his obligation of repayment, and without any process of law, carry him home, and detain him, and employ his services as *de facto* (though not *de jure*) a slave. ... It had become frightfully abused; their *jus detinendi* being regarded by creditors not as affording them the means of obtaining through their debtor's industry substantial satisfaction for their pecuniary losses, but rather as entitling them to inflict as punishment every sort of cruelty, torture, and indignity. It was recognised that nothing less would suffice than the total abolition of the *nexum* as a contract between lender and borrower."—Muirhead, "Historical Introd. to the Private Law of Rome."

NOTE D, PAGE 60.—BLOOD KINSHIP.

"The history of political ideas begins, in fact, with the assumption that kinship in blood is the only possible ground of community in political functions."—Maine, "Ancient Law," Chap. V.

"We read in Lev. xxv. 49: 'Either his uncle, or his uncle's son ... or any of the residue of his flesh ... may redeem him.' We regard such phrases as metaphors; but to the Semite they denoted the actual fact. Individuality, so strong with us, was non-existent with them. A clan was a group of persons who shared the same blood; and all the members of the clan, as members one of another, were bound under all circumstances to protect each other. On the other hand, every one outside the clan was an actual or potential enemy. The Semite had absolutely no obligations in regard to such an outsider, and the outsider had no rights with regard to him. There could be no covenant, no bond, not even a temporary agreement, between two persons unless they were sharers, or were made sharers, in the same blood."—Rev. H. H. B. Ayles, D.D., *Interpreter*, July, 1914.

NOTE E, PAGE 66.—COMPENSATION FOR INJURY.

I. *Money compensation for death.*—The stories of damage and compensation are told at considerable length and with much complex detail in the sagas. The following quotations from Dacent's "Burnt Njal" show something of the working of the principle:—

... "After that he tried his best with Gunnar's adversaries (there had been a slaying of some fourteen men in which Gunnar was concerned), and brought it about that they were all set at one again. And after that each side gave the other pledges of peace; but for Thorgeir's wound came the suit for seduction, and for the hewing in the wood Starkad's wound. Thorgeir's brothers were atoned by half fines, but half fell away for the onslaught on Gunnar. Egil's slaying and Tyrfin's lawsuit were set off against each other. For Hjort's slaying, the slaying of Kol and of the Easterling were to come, and as for all the rest they were atoned for with half fines.

"Gunnar not only paid up then and there all the fines upon the spot, but gave beside gifts to many chiefs who had lent him help; and he had the greatest honour from the suit."—"Burnt Njal," Chap. LXV.

Hallgerda, Gunnar's wife, had procured the slaying of one of Njal's thralls. The husbands met at the Thing, and after some friendly talk Njal took the award into his own hands from Gunnar, and said—

"I will not push this matter to the uttermost; but I will add this to my award that if anything happens from our homestead about which thou hast to utter an award thou wilt not be less easy in thy terms."

"When occasion did come Gunnar's award was twelve ounces of silver, and Njal produced it, having brought in his baggage 'the money that Gunnar paid me for our housecarle last summer,' in case it should be needed. Next time Gunnar's wife had a free man killed. The men met again, Njal said—

"We two have always meant never to come to strife about anything; but still I cannot make him out a thrall" . . .

"After that Njal fixed the price at a hundred in silver, but Gunnar paid it down at once."—"Burnt Njal," Chaps. XXXVI-XXXVIII.

II. *Eric-fines.*—The preface to the "Senchus Mor," the great book of the Brehon law in Ireland, traces these fines to the influence of St. Patrick. The original law had been retaliation. He taught forgiveness, but when a case of murder was brought before him the sentence in conjunction with a native lawyer was that the murderer was to die, but was to be granted immediate entrance to heaven by Patrick's intercession. The commentator continues—

“At this day we keep between forgiveness and retaliation; for as at present no one has the power of bestowing heaven as Patrick had at that day, so no one is put to death for his intentional crimes, so long as ‘eric’ fine is obtained; and wherever ‘eric’ fine is not obtained, he is put to death for his intentional crimes, and put on the sea for his unintentional crimes.”—Maine, “Early History of Institutions.”

There were seven grades of nobles. “Each grade is distinguished from the others by the amount of wealth possessed by the chief belonging to it . . . and by his Honour-Price, or special damages incurred by injuring him.”—*Ibid.*

III. *The tenant of a chief and his honour-price.*—“The stock given to him by the Chief consisted of two portions, of which one was proportionate to the rank of the recipient, the other to the rent in kind to which the tenant became liable. The technical standard of the first was the tenant’s ‘honour-price,’ the fine or damage which was payable for injuring him, and which in these ancient systems of law varies with the dignity of the person injured.”—*Ibid.*

IV. *Compensation in Hammurabi’s law.*—“If a man has caused the loss of a gentleman’s eye, one shall cause his eye to be lost.”

“If he has shattered a gentleman’s limb, one shall shatter his limb.”

“If he has caused a poor man to lose his eye or shattered a poor man’s limb, he shall pay one mina of silver” (sects. 196–198).

NOTE F, PAGE 74.—JUS GENTIUM.

“In the early Roman Republic the principle of the absolute exclusion of foreigners pervaded the Civil law no less than the Constitution. The alien . . . could not have the benefit of Quiritarian law. . . .” But as it was not desirable that a considerable part of the community should not be amenable to law, and the Roman lawyers would not demean themselves by applying the law of another state, they drew up the Jus Gentium, “the sum of the common ingredients in the customs of the old Italian tribes, . . . who sent successive swarms of immigrants to Roman soil. . . . It was the fruit in part of their own disdain for all foreign law, and in part of their disinclination to give the foreigner the advantage of their own indigenous Jus Civile.”—Maine, “Ancient Law.”

“After the fall of the Roman Empire, Romans, Franks, Burgundians, and so forth were governed by their respective laws within the same territory.”—Westlake, quoted by Wiener.

In England in the thirteenth and fourteenth centuries—

. . . “At a time when law was not yet completely ‘territorial’

but was still largely 'personal'; when, that is to say, a man, wherever he might travel, was thought to have a right to be tried by the laws to which he was accustomed, it was inevitable that alien merchants in England—a country still relatively barbarous—should live a somewhat separate life."—W. J. Ashley, "Economic Organization of England."

NOTE G, PAGE 87.—ATONEMENT.

"The word 'kipper,' rendered *alone*, means properly to cover. . . . Naturally a covering may be protective, or it may have the effect of making the thing covered inoperative; it may invalidate its natural effect or annul it. . . . Now it is with some such general sense that the word is used of sin; it is covered so that its operation is hindered, its effects are invalidated."—A. B. Davidson, "Theology of the Old Testament."

NOTE H, PAGE 115.—CLEANSING OF THE TEMPLE COURTS.

"The Temple looks towards the east, and its back is turned westwards. The whole floor is paved with stones, and slopes down to the appropriate places, so as to admit of its being flushed with water to wash away the blood from the sacrifices; for many thousand beasts are offered on the feast days. The water supply is inexhaustible. An abundant natural spring bubbles up within the Temple area. . . . It was explained too . . . how there are numerous outlets at the base of the altar, which are invisible to all except the actual ministrants, so that all the vast accumulation of sacrificial blood is swept away in the twinkling of an eye."—*Letter to Aristas*, sections 88–91.

NOTE I, PAGE 133.—SIR OLIVER LODGE.

"The evidence to my mind goes to prove that discarnate intelligences may interact with us on the material side, thus indirectly coming under our scientific ken, and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous, but promising shores of a new continent."—*Presidential Address to British Association*, 1913.

NOTE J, PAGE 137.—VISIONS AND AUDITIONS.

The following quotations are taken from St. Theresa's "Life" and "Interior Castle," and "For Christ's Lovers," by Julian of Norwich. Corroborative examples may be found in many other sources, notably Bunyan's "Grace Abounding" and "Hudson Taylor in Early Years," but in a form less adapted to brief quotation.

"All this blessed teaching of our Lord God was showed me in three parts; that is, by bodily sight, and by word formed in mine understanding, and by ghostly sight. But the ghostly sight I may not show it unto you as openly and as fully as I would."—Julian of Norwich.

St. Theresa goes much more fully into detail—

"God arouses the soul . . . by means of words addressed to the soul in many different ways; sometimes they appear to come from without, at other times from the inner depths of the soul, or again, from its superior part, while other speeches are so exterior as to be heard by the ears like a real voice.

"At times, indeed very often, this may be only a fancy; especially with persons of a lively imagination, or who are afflicted with melancholy to any marked extent. I think that no attention should be paid to either class of people when they say they see, hear, or learn anything supernaturally."—"Interior Castle," VI. 3, i, ii.

"A real locution is nothing but a word uttered by one and listened to by another . . . It seems to me that a person commending a matter to God with great love and earnestness, may think that he hears in some way whether his prayer will be granted or not, and this is quite possible: but he who has heard the divine locution will see clearly enough what this is, because there is a great difference between the two . . . The words formed by the understanding effect nothing; but, when our Lord speaks it is at once word and work."—"Life," XXV., 4, 5.

"God speaks to the soul . . . by a certain intellectual vision. . . . It takes place far within the innermost depths of the soul which appears to hear distinctly, in a most mysterious manner, with its spiritual hearing, the words spoken to it by our Lord Himself."—"Interior Castle," VI, 3, xix.

Tests for locutions and visions are given by the same writer—

"The first sign is the power and authority they carry with them

"The second sign is a great calm and a devout and peaceful recollection, which dwell in the soul, together with a desire to praise God.

"The third proof is that these words do not pass from the memory, but remain there for a very long time; sometimes they

are never forgotten. . . . These divine locutions leave us so convinced of their truth that, although their fulfilment sometimes seems utterly impossible, and we vacillate and doubt about them, there still remains in the soul a certainty of their verity which cannot be destroyed. . . .

"If these locutions proceed from the imagination they show no such signs, bringing neither conviction, peace, nor interior joy with them.

". . . Divine locutions differ immensely from others, a single word comprising a depth of meaning which our understanding could not thus condense into one phrase.

" . . . In a manner I cannot explain these communications without any further explanations, frequently give us to understand far more than is implied by the words themselves.

"In an imaginary vision . . . neither the bodily eyes nor the eyes of the soul see anything, for these visions and many other things impossible to describe are revealed by some wonderful intuition that I cannot explain."—*Ibid.*, VI., 3 and 5.

False visions—

"I know by experience that there are souls which, either because they possess vivid imaginations or active minds, or for some other reason of which I am ignorant, are so absorbed in their own ideas as to feel certain they see whatever their fancy imagines. If they had ever beheld a genuine vision they would recognize the deception unmistakably."—*Ibid.*, VI., 9, vi.

NOTE K, PAGE 145.—GEORGE MÜLLER AND HIS PRAYERS.

George Müller was born in Germany in 1805. After a very riotous life he was converted, and desired above all things that God might be glorified in him as an answerer of prayer. For this reason he kept a journal of the things for which he prayed and the answers received.

Through prayer alone he received the money to build and maintain the Orphan Houses at Bristol in which 2000 children at once can be accommodated, and this was only one of many activities.

The boiler incident is a type of his method.

"Towards the end of November, 1857, it was found that a serious leak in the boiler of the heating apparatus of house No. 1 would make repairs at once necessary, and . . . such repairs must consume time . . . and no way of heating was available during repairs, even if £100 were expended to prevent risk of cold. A day or so before the fires had to be put out a bleak north wind set in. The work could no longer be delayed, yet weather, prematurely cold

for the season, threatened these hundreds of children with hurtful exposure. The Lord was boldly appealed to. 'Lord, these are Thy orphans: be pleased to turn this north wind into a south wind, and give the workmen a mind to work that the job may be speedily done.'

"The evening before the repairs actually began the cold blast was still blowing, but on that day a south wind blew and the weather was so mild that no fire was needful. Not only so, but as Mr. Müller went into the cellar with the overseer of the work to see whether the repairs could in no way be expedited, he heard him say in the hearing of the men, 'They will work late this evening, and come very early again to-morrow.' 'We would rather, sir,' was the reply, 'work all night.' And so within about 30 hours the fire was again burning . . . and until the apparatus was again in order, that merciful soft south wind continued to blow."—Pierson, "George Müller of Bristol."

NOTE L, PAGE 146.—AKHNATON.

Amenhotep IV, "the heretic king" of Egypt, otherwise known by his adopted name of Akhnaton, became king about 1385, at a time when religious speculation had been rife for several years in intellectual circles.

His mother, Queen Tiy, of Syrian extraction, had introduced alongside of the official worship of Amon of Thebes, the cult of Adon, or Aton the sun-god.

When he had been king for some few years, Akhnaton began to promulgate a new religion; an abstract and pure monotheism, in which worship was directed to "Heat-which-is-in-Aton," or later, to "Effulgence-which-comes-from-Aton," proclaiming him to be "the formless essence, the intelligent germ, the loving force which permeated time and space. . . . The Aton is God as we conceive Him. . . . One might believe that Almighty God had for a moment revealed Himself to Egypt and had more clearly, though more momentarily, been interpreted there than ever He was in Syria or Palestine, before the time of Christ. . . . God was the intangible, though ever-present Father of mankind made manifest in sunshine."

This led to a break with the official, established, and very powerful priesthood of Amon. And Akhnaton left Thebes, and built himself a new capital, "The city of the Horizon of Aton" (now Tel-el-Amarna), to be his seat of government.

Thence he waged war on all idolatrous worship and did his best to remove the names of all other gods, not only from public and private inscriptions, but even from common speech, so that Aton might be sole god in the land.

"Few real converts, however, seem to have been made; for the religion was far above the understanding of the people. In deference to the king's wishes the Aton was accepted, but no love was shown for the new form of worship," and certain events occurred which served the more to discredit it. Syria, then a province of Egypt, was invaded by the Khabiri. The "Tel-el-Amarna tablets" have preserved to us the piteous letters begging for reinforcements, which were received from the royal garrisons and loyal adherents. But Akhnaton, whose religion made him a conscientious objector to war, sent no support, and gradually the whole of Syria was lost. The final loss coincided with the death of the king, and "ere even the king's burial had taken place, the death of his religion was assured." The priesthood of Amon had, and used, an excellent pretext for its abolition. It had struck no roots into the spirit of the nation. Its originator was excommunicated, and his tomb hidden.

For some 200 years after his death there was a strong instinct for monotheism combined with a real personal religion. This comes to an end after the reign of Rameses II. So that the two traditional dates of the Exodus are both connected with a monotheistic tendency in religion which is not found in Egypt again for many centuries.—Largely from Weigall, "Akhnaton, Pharaoh of Egypt."

NOTE M, PAGE 147.—BROWNING, "THE RING AND THE BOOK."

"Do you see this ring? . . .

soft you see

Yet crisp as jewel-cutting. There's one trick,
(Craftsmen instruct me) one approved device
And but one, fits such slivers of pure gold
As this was, . . .

To bear the file's tooth and the hammer's tap;
Since hammer needs must widen out the round,
And file emboss it fine with lily-flowers,
Ere the stuff grow a ring-thing right to wear;
That trick is, the artificer melts up wax
With honey, so to speak; he mingles gold
With gold's alloy, and, duly tempering both,
Effects a manageable mass, then works:
But his work ended, once the thing a ring,
Oh, there's repristination! Just a spirit
O' the proper fiery acid o'er its face,
And forth the alloy unfastened flies in fume;
While self-sufficient now the shape remains."

NOTE N, PAGE 151.—EATING THE BLOOD.

In an article in the *Expositor* for January, 1914, on "The Apostolic Decree against Porneia," the writer speaks of the connection of the temple feasts at which things strangled and offered to idols were eaten with the blood, and the fornication which often formed a part of the same worship.

"The sexual act transmits life, assimilation of food sustains it. Both acts are sacramental in the heathen religions, uniting the life of the participant with the life of a daimon."

"Six gives a long series of parallels which throw light upon the Pauline distinction between eating meats over which the thanksgiving has been pronounced, which may be done with impunity" (Rom. xiv. 3, 6); "and partaking of 'cidolothuta' at a heathen feast, which is a 'communion with demons' estranging from Christ, and subjecting to the demons" (1 Cor. x. 7; 14-22). "But we may properly add one from the heathen philosopher Porphyry, who, according to Eusebius" (*Prep. Ev.*, iv. 23), "held the common view that 'bodies are full of evil spirits . . . they particularly delight in blood and impure foods, and take advantage of them to slip into those who use them.'

"Sexual immorality is classed with the 'pollutions of idols' because, like the use of sacrificial food, it unites to alien life, especially of the demons."—B. W. Bacon.

NOTE O, PAGE 155.—APOCALYPTIC, ANCIENT AND MODERN.

In the last two centuries B.C. and the first century A.D. there was a great outbreak of writings of the type known as Apocalyptic; that is to say, writings professing to unveil the future of the world and the secret working of God's plans. The chief are the books of Enoch, the Testaments of the Twelve Patriarchs, The Assumption of Moses, II Esdras, etc. The books of Daniel and the Revelation are not only the best known, but the most interesting, specimens of this literature, but there are signs of it in many books of the Old and New Testaments.

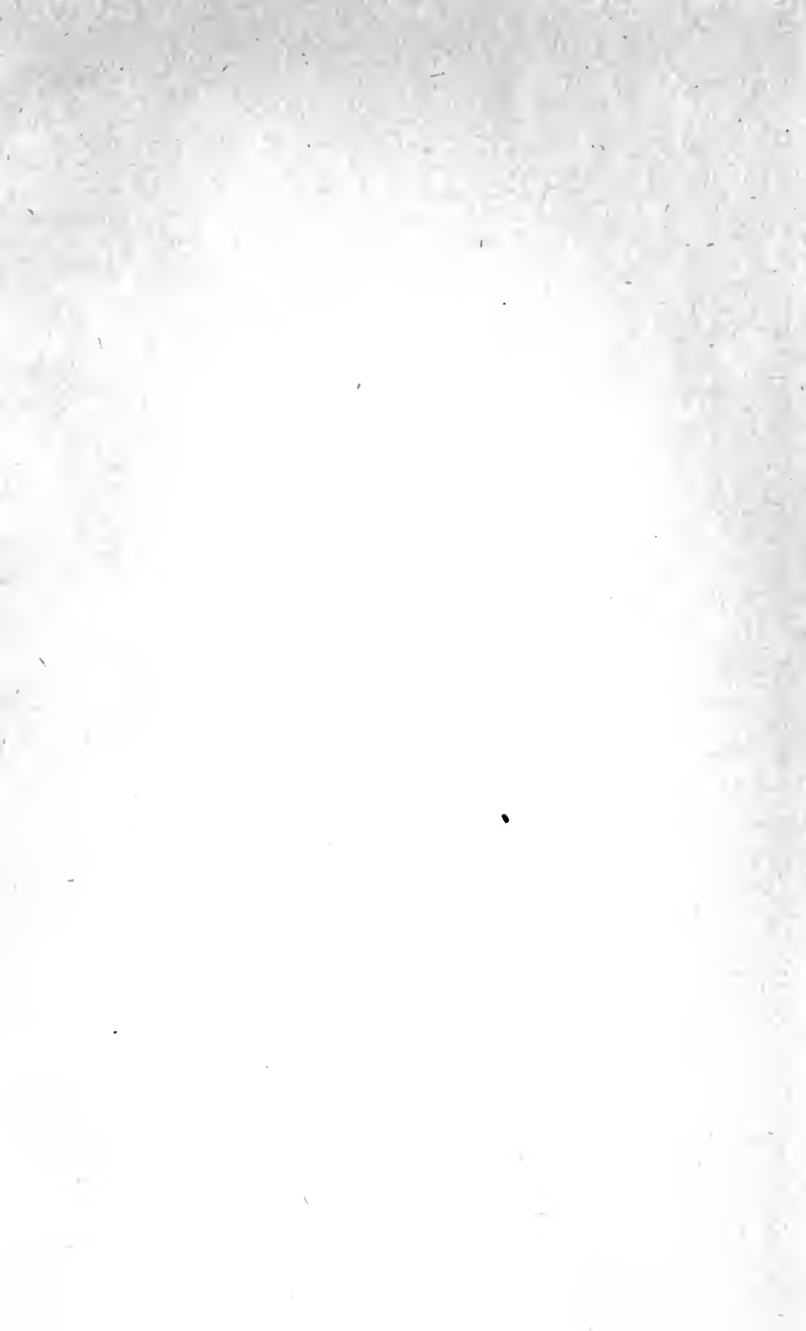
It is held by some scholars that these books formed a popular literature which was not countenanced by the Scribes and Pharisees, partly, it may be, because they regarded as untheological, and unpatriotic, such statements as that bad Jews would fare worse in the judgment than good Gentiles.

(S.P.C.K. is bringing out a series of these books in a handy form.)
There is now at the present day a large but wholly unacademic

literature, which can only be classed as a modern apocalyptic, bearing something of the same relation to the Second Coming of our Lord as the ancient apocalyptic did to the First Coming. It has its own technical language, and its own use of symbols and modes of exegesis. Some idea of its extent may be gained by a visit to a shop—Holness—in Paternoster Row, which is almost entirely devoted to it.

There are many schools of thought in this connection ; the views of the Prophecy Investigation Society are not the same as those of the Anglo-Israelites, and neither have any relation at all to the Apocalyptic school of Schweitzer.

THE END





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